KRISHNADAS AYURVEDA SERIES
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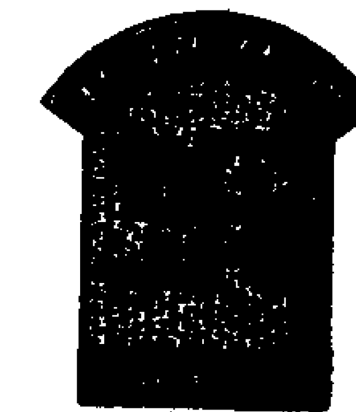
VAIDYAKA
CAMATKĀRA CINTĀMANI

OF

LOLIMBARĀJA

(Text, English translation, Notes, Historical Introduction,
Comments, Index and Appendixes)

By
Dr. Nirmal Saxena
M.A., Ph-D. (History)



KRISHNADAS ACADEMY
VARANASI

The Publisher is grateful to the Indian National Science Academy for permission to print this monograph completed under the auspices of Indian National Commission for History of Science. The Academy is not responsible for the views expressed in the book.

Publisher : Krishnadas Academy, Varanasi.
Printer : Chowkhamba Press, Varanasi.
Edition : First, 2001
Price : Rs. 250.00

ISBN : 81-218-0051 - x

Oriental Publishers & Distributors
Post Box No. 1118
K. 37/118, Gopal Mandir Lane
Varanasi-221 001
Phone : 335020
e-mail : cssoffice@satyam.net.in

PREFACE

Lolimbarāja made important contribution to medicine. His *Vaidya Jīvana* and *Camatkāra Cintāmaṇi* are well known. He has not been correctly identified. In this work an attempt has been made for identification along with a faithful and literal English translation of *Camatkāra Cintāmaṇi*. Wherever necessary a comparison with other texts has also been done.

One of the most renowned authors, *Lolimbarāja* has been contemporary of *Trimalla Bhaṭṭa* (*Yogataraṅginī* - Middle of the 17th Century A.D.) and *Nayana Śekhara* (*Yogaratnākara* - 1676 A.D.), but he has surpassed these renowned physicians on account of his fundamentalism, brevity and preciseness regarding medical treatment. He has given more importance to simple and practically utilized drugs in commom life unlike others, viz; *Narahari* (*Rājanighaṇṭu* - 17th Century A.D.), *Trimalla Bhaṭṭa* (*Dravya-guṇaśataślokī* - Middle of the 17th Century A.D.), *Madanapāla Nighaṇṭu* - 1374 A.D. etc., the authors of several above mentioned *Nighaṇṭus* (pharmaceutical collections).

Lolimbarāja was son of *Pt. Diwākara Jośī*, the renowned personality in the court of king *Harihara*. He belonged to villege *Junnar* in *Pune*. He has attained unprecedented poetic aptitude by worshipping Goddess *Saptaśṛṅgi (Durgā)* at *Saptaśṛṅga* in *Nasik* Dist. He was married to *Murāsā*, daughter of a Muhammadan *Subedar*. Later on, he named his wife *Ratnakalā*, as per customs and tradition of his family. This *Ratnakalā* was a great scholar, whose identity is well discerned in *Vaidya Jīvana* and *Camatkāra Cintāmaṇi*. These are poetic and dramatic dialogues in which *Ratnakalā* has been personified as the most beautiful lady of the universe *(Trailokya Sundarī)*. Period of *Lolimbarāja* is determined from 1538 to 1608 A.D.

His Work

Vaidyāvataṁsa (*Laghunighaṇṭu* - a short pharmaceutical collection) is his first *sanskrit* creation. It described day to day use of medicines in its collection. Prayers in prologue and epilogue and description of wheat (Triticum sativum Lam - Fam.

Gramineae), mango (Mangifera indica Linn - Fam. Anacardiaceae), Carilla Fruit and Bitter Gourd (Momordica charantia Linn - Fam. Cucurbitaceae) and butter has made this book most fascinating.

Vaidya Jīvana of *Lolimbarāja* delineates upon how to diagnose and cure the following diseases for which a few important formulae are given below.

Chapter I deals with the treatment of fevers incorporating the decoction of *Pīyūṣādi* in the treatment of *Vāta* fever (1/16), decoction of *Pañcabhadra* in the treatment of fever excited by *Vāta* and *Pitta* (1/18), decoction by *Pitta Pāpaḍā* in the treatment of fever excited by *pitta* (1/19), decoction of *Lohitacandanādi* in the treatment of fever due to excitement of *Pitta* and *Kapha* (1/23). In the remedy of internal burning sensation of the body use of *Dhānyahima* (1/33), *Śṛṅgayādi confection* in the treatment of fever excited by *Kapha* and accompanied with Asthma and Bronchitis (1/35), decoction of *Vāsādi* in intermittent fever with rise of temperature once a day (1/51), use of long pepper in the treatment of intermittent fever (1/65) and fumigations to remove fever (1/69).

Chapter II includes the treatment of Diarrhoea and Sprue mentioning the decoction of *Amṛtādi* in the treatment of fevers accompanied by diarrhoea (2/1), powder of *Indrādi* in Acute diarrhoea (2/8), powder of *Sārivā* to increase the digestive fire (2/10), decoction of bark of Pomegranate and bark of *Kurci* in bloody diarrhoea (2/13), powder of *Candrakalā* in anemia, fever etc. (2/21) and powder of *Citrakādi* in Sprue (2/24).

Chapter III describes the treatment of Dyspnoea and Cough - Bronchitis - Pertusis etc. suggesting the decoction of *Bṛhat - pañcamūli* in the treatment of Dysponea and Cough (Bronchitis or pertusis (3/1), effect of keeping beleric Myrobalans in mouth in Dyspnoea and Cough - Bronchitis - Pertusis (3/12), decoction of *Rāsnādi* mixed with castor - seed oil in Rheumatism (3/19), Collyrium of Dolichas biflorus Linn in the diseases of eye (3/21), use of long pepper with the fluid of cowdung in curing blindness at night (Night blindness) (3/25), use of *Neem* and *Eraṇḍa* seed in vaginal pain (3/31), use of powder of *Taṇḍulīyādi* in Vaginal diseases like Leucorrhoea (3/35), decoction of *Dhānyādi* in diseases after delivery and use of two powders to

cure vomiting of the childern and vomiting of milk during the time of teething (3/38).

Chapter IV narrates the treatment of Phthisis or consumption prescribing the use of Malabar nut in Phthisis (4/2), decoction of *Bhūnimbādi* in acidity (Dyspepsia) and Ulcer in alimentary canal (4/8). In Dyspepsia, *Hiṅgvaṣṭaka* and *Vṛkṣamlādi* powder (4/23), decoction of *Aḍūṣādi* and *Pāṣāṇabhedādi* in difficulty in micturition - strangury and Retention of Urine (4/35) and face beautifying ointment to remove the infections of the (small pimples with red heads) skin due to sweat (4/37).

Chapter V deals with the use of *Madhuyaṣṭī (Mulethī)* absorbed with honey and clarified butter as aphrodisiacs (5/2), powder of *Śatāvarī* to enhance the virile power to nourish the enfeebled vital seed - to increase the semen (5/5), *Pañcāmṛta Parpaṭī* in sprue (5/13-14) and *Vilāsinī Vallabha Rasa* - to retain the semen during the sexual intercourse (5/16-17).

Some formulae innovated by Lolimbarāja

Lavaṅgādi gives protection to Cough, Bronchitis or Pertusis.

Cloves, Black pepper, skin of Beleric Myrobalans, all taken in equal quantities, are powdered and is mixed with Black catechu equal to the total quantity of the above three all are nicely powdered, macerated with the decoction of bark of Acacia arabica Willd and rolled into pills. This pill, kept in the mouth and allowed to dissolve, relieves all varieties of cough within eight *ghaṭīs*.

(*Vaidya Jīvana* - 3/7)

Collyrium of sprouts of Drum Stick relieves all types of diseases of the eye.

Expressed juice of sprouts (newly appeared leaves) of Drum Stick Tree mixed with honey. This juice, put into the eyes, is effective in curing all types of eye diseases.

(*Vaidya Jīvana* - 3/22)

SNUFFS TO REMOVE JAUNDICE

Juice of Bristly Luffa fruit is administered as snuffs. It alleviates Jaundice.

(*Vaidya Jīvana* - 3/28)

USE OF MALABAR NUT IN PHTHISIS

Extract or decoction of powder of the Malabar nut alleviates Phthisis.

(*Vaidya Jīvana* - 4/2)

Vaidyaka Kāvya is his brief composition. It has discussed only medical treatment of a few diseases without emphasising any literary quality.

Nature and Contents of the Camatkāra Cintāmaṇi

The author *Lolimbarāja* composes this treatise to teach *Āyurveda* to his learned beloved *Ratnakalā* through the description of her beauty.

Lolimbarāja composes this brief treatise named *Camatkāra Cintāmaṇi* with the blessings of his respected father *Sri Divākara Jośī* having desire to cure the diseases of the patients and keeping healthy persons free from diseases after completely understanding the science of medicine described in the scriptures of the founder physicians of *Āyurveda* who are famous in the *Āyurvedic* tradition by the name of *Ātreya, Hārita, Parāśara, Bhoja, Bheda (Bhela)* and others.

A person who wants to become a good physician will feel pain when he begins to learn this treatise but he will feel pleasure afterwards like a newly married woman who feels pain in her first intercourse but gradually afterwards she enjoyes full pleasure out of it.

The prayers of Lord *Kṛṣṇa, Gaṇeśa* and *Rāma* denote the old tradition of *Āyurveda* which is followed by *Lolimbarāja* from the other earlier authors. The complicated disorders of human body are analysed in poetic and dramatic dialogues in that *Ratnakalā* has been personified as the most beautiful lady of universe. Because *Muslim* rulers indulged themselves in sex. So *Camatkāra Cintāmaṇi* is the best example in presenting the condition of *Āyurveda* in Mediaeval India.

Camatkāra Cintāmaṇi of *Lolimbarāja* includes the treatment of *Atisāra* (Diarrhoeas), *Apasmāra* (Epilepsy), *Amlapitta* (Acidity of stomach - Ulcer in alimentary canal), *Arocaka* (Anorexia), *Aśamarī* (Calculi), *Arśa* (Piles), *Avraṇa śukla* (Scars in the eyes - Corneal opacities (Coats), *Āmavāta*

(Rheumtism), *Urustambha* (Stiffness of the leg), *Kaṣṭaprasava* (Abnormal Delivery), *Kāmalā* (Jaundice), *Kāsa* (Various types of Cough - acute and chronic Bronchitis and Bronchiectasis), *Kṛmi* (Worms), *Kṛśatā* (to become lean or Consumption - tuberculosis), *Gaṇḍamālā* (Scrofula), *Gulma* (Abdominal tumors), *Grahaṇī* (Sprue), *Chardi* (Vomiting and Nausea), *Jvara* (Fever), *Tandrā* (Drowsiness), *Danta Rōga* (Diseases of teeth), *Dāruṇaka* (Pityriasis Capitus - Seborrhoea), *Dugdhālpatā* (Scarcity of Lactation), *Dhanuḥstambha* (Tetanus), *Naktāndhya* (Night-blindness - Nyctyalopia), *Napunsakatā* (Impotency), *Netra Roga* (Diseases of eye), *Pariṇāma Śūla* (Pain generally in the abdomen (Peptic ulcer), *Pradara* (Leucorrhoea), *Prameha* (Polyuria), *Prasūti Roga* (Post - natal diseases), *Pāṇḍu Roga* (Anaemia), *Pāmā* (Eczema), *Pārśva śūla* (Pain generally in the part of the body below the arm pit or in the region of the ribs), *Plīhā* (Splenic enlargement), *Bālātisāra* (infantile diarrhoea), *Bhagandara* (Fistula - in - Ano), *Bhrama Roga* (Dizziness or Vertigo or Giddiness), *Mandāgni* (Dyspepsia), *Yoni Śūla* (Vaginal pain), *Raktātisāra* (Bloody diarrhoea - Ulcerative Colitis), *Rajaḥ Kṛcchra* (obstruction in menstrual discharge - difficult menstruation), *Vandhyā - Roga* (Sterility), *Vamana* (Vomiting and Nausea), *Vraṇa* (Ulcers), *Vātarakta* (Rheumatism - inflammation of joints), *Vidradhi* (Abscess), *Visūcikā* (Cholera), *Viṣavikāra* (Treatment of Poison), *Śvāsa Roga* (Asthma), *Śiraḥ Śūla* (Headache), *Śvitra Roga* (Leucoderma), *Śotha Roga* (Oedema), *Stana Pīḍā* (Pain in the breasts), *Stanya Śodhana* (To purify the lacteal secretion of women), *Sūtikā Roga* (Diseases after delivery), *Sthaulya Roga* (obesity), *Halimaka* (Chlorosis), *Hikkā* (Hiccough) and *Hṛdaya Roga* (Diseases of the Heart).

In light of aforesaid description the English Translation of *Camatkāra Cintāmaṇi* will be an indispensable prerequisite.It will throw light on the various prescriptions of medical treatment as used during *Lolimbarāja* time but were dispersed in oblivion due to some or other reasons. Now these will be taken as very essential formulae in present context. This work will be fruitful in bringing out latent qualities of *Lolimbarāja*'s works which so far has been uncared for and unused.

About this translation

This is a faithful translation of the text, in simple

English. The commentary of *Dr. Brahmānanda Tripathi* has been relied upon to a great extent. No claim of any kind is made by me in this stupendius task except as a faithful translator.

Finally my ardent plea to scholars and historians is to overlook the shortcomings, if any, and encourage me in this venture. Since "to err is human but to forgive is divine."

Nirmal Saxena

Dr. NIRMAL SAXENA
Project Investigator
Department of History
Bareilly College, Bareilly

This work is dedicated to

SMT. BISHNU MOHNI SAXENA



Died - 4 - 1 - 1996. At the age of 66 yrs.

Daughter of **Babu Sharda Prasad,** Mukhtar, Bidhuna, Etawah. (U.P.)

Daughter in law of **Babu Manohar Lal,**
Assistant Master, G.I.C. Etawah.

Wife of **Dr. Krishna Kumar,** A.M.S.; D.Ay.M. (B.H.U.)
Retd. Divisional Ayurvedic Officer, Raebareli (U.P.)

Mother of **Dr. Nirmal Saxena,** M.A.; Ph.D. **(History)**
English translator of **Vaidya Jīvanam** (1996) &
Camatkāra Cintāmaṇi of **Lolimbarāja**. M - 47, R.D.A., Indira Nagar
Extn. Raebareli (U.P.)

ACKNOWLEDGEMENTS

I express my thanks to all the contributors who are eminent experts in their fields and also to those who did not respond materially and thus offered me an opportunity to move through the vast arena of Indian wisdom and culture and thereby benefitting immensely. The task involving difficulty of such a magnitude could not have been overcome if the Indian National Science Academy had not come forward with all possible help for which I am extremely thankful to them. Particularly I express my gratitude and thanks to **Dr. A. K. Bag,** Coordinator, History of Science Division who always inspired and encouraged me during the moment of vicissitudes. I am also thankful to the Authorities of the Bareilly College particularly Dr. Joga Singh Hothi, Head, Department of History for providing me facilities for Research work.

I have been greatly encourged in completing this work by **Prof. Jyotir Mitra**, Ex. Head of the Department of Basic Principles, Post Graduate Institute of Indian Medicine, Banaras Hindu University, to whom I am greatly indebted. To Prof P. V. Sharma, Ex - Head of the Department of Dravya vijnāna and formerly Director, Post Graduate Institute of Indian Medicine, Banaras Hindu University, my heart felt gratitude is due, who has helped me with his sound knowledge and erudite scholarship on the subject and has, from time to time, thrown light on many difficult passages and subjects.

I offer my ardent gratefulness to Dr. R. P. Singh, Principal, Bareilly College, Bareilly, who has been constantly encouraging me with his deep affection. He has been a source of inspiration for me.

It is my pleasant duty to express my sincere gratitude to **His Highness Rai Ambika Nath Singh, Lal Sahib** of **Salon**, Raebareli, who has helped me to complete this work. Indeed, without his constant help and encouragement, the work could not have taken this shape.

I also owe a great indebtedness to **Dr. Jitendra Singh,**

Principal, Sarvodaya Vidhyapeeth Degree College, Salon, Raebareli for constently encouraging me with his deep affection and a keen interest in the reconstruction of an authentic History of Indian Medicine. He has been source of inspiration for me to bring out this **Medico - historical** work.

It is my pious duty to propose a vote of thanks to my beloved wife **Uma Saxena** for encouraging me to begin this work.

DR. NIRMAL SAXENA

CONTENTS



INTRODUCTION

Camatkāra Cintāmaṇi of *Lolimbarāja* is an important work both from medical point of view as well as for its poetic merits. Moreover this book has beautifully portrayed *Lolimbarāja*'s wife *Ratnakalā*. The simplicity and importance of the formulae mentioned in this book compels every physician to recollect these formulae.

The treatise consists of five chapters with 241 verses in all. The limited use of ingredients (drugs) in the various formulations of *Camatkāra Cintāmaṇi* has made this treatise very useful for the practitioners of *Āyurvedic* Medical System.

In *Camatkāra Cintāmaṇi* the diseases are arranged in different order in comparison of other treatises of *Āyurvedic* Medical System.Therefore there can be seen an independent and unique collection of treatment in aforesaid treatise. But some preparations of *Cakradatta, Aṣṭāṅga Hṛdayam, Śāraṅgadhara - Saṁhitā, Bhaiṣjya-ratnāvalī* and *Bhāva-prakāśa* are also found in *Camatkāra Cintāmaṇi*. I have compared them in this work.

A detailed description of the mss. preserved in various libraries is being exhibited here for clarifications of the fact.

Details of the Manuscripts of *Camatkāra Cintāmaṇi* preserved in *Varaṇaseya Sanskṛit Viśvavidhyalaya* library *(Saraswati Bhawan) Varanasi.*

Serial No.	Complete	Incomplete	Period of transcription
45320	Complete	-	

Details of the mss. preserved in Bhārata Itihāsa Saṁśodhaka Mandala, Poona.

Serial No.	Complete	Incomplete	Period of transcription
5117	Complete	-	-
42225	Complete	-	-
59365	Complete	-	-

Camatkāra Cintāmaṇi of *Lolimbarāja* includes the treatment of *Atisāra* (Diarrhoeas), *Apasmāra* (Epilepsy), *Amlapitta* (Acidity of stomach - Ulcer in alimentary canal),.

Arocaka (Anorexia), *Aśamarī* (Calculi), *Arśa* (Piles), *Avraṇa śukla* (Scars in the eyes - Corneal opacities (Coats), *Āmavāta* (Rheumatism), *Urustambha* (Stiffness of the leg), *Kaṣṭaprasava* (Abnormal Delivery), *Kāmalā* (Jaundice), *Kāsa* (Various types of Cough - acute and chronic Bronchitis and Bronchiectasis), *Krimi* (Worms), *Kṛśatā* (to become lean or emaciated - feebleness), *kṣaya* (Phthisis - Consumption - tuberculosis), *Gaṇḍamālā* (Scrofula), *Gulma* (Abdominal tumors), *Grahaṇī* (Sprue), *Chardi* (Vomiting and Nausea), *Jvara* (Fever), *Tandrā* (Drowsiness), *Danta Roga* (Diseases of teeth), *Dāruṇaka* (Pityriasis Capitis - Seborrhoea), *Dugdhālpatā*, (Scarcity of Lactation), *Dhanuḥstambha* (Tetanus), *Naktāndhya* (Nightblindness - Nyctyalopia), *Napunsakatā* (Impotency), *Netra Roga* (Diseases of eye), *Pariṇāma Śūla* (Pain generally in the abdomen (Peptic ulcer), *Pradara* (Leucorrhoea), *Prameha* (Polyuria), *Prasūti Roga* (Post - natal diseases), *Pāṇḍu Roga* (Anaemia), *Pāmā* (Eczema), *Pārśva śūla* (Pain generally in the part of the body below the arm pit or in the region of the ribs), *Plīhā* (Splenic enlargement), *Bālātisāra* (infantile diarrhoea), *Bhagandara* (Fistula - in - Ano), *Bhrama Roga* (Dizziness or Vertigo or Giddiness), *Mandāgni* (Dyspepsia), *Yoni śūla* (Vaginal pain), *Raktātisāra* (Bloody diarrhoea - Ulcerative Colitis), *Rajaḥ Kṛcchra* (obstruction in menstrual discharge - difficult menstruation), *Vandhyā Roga* (Sterility), *Vamana* (Vomiting and Nausea), *Vraṇa* (Ulcers), *Vātarakta* (Rheumatism - inflammation of joints), *Vidradhi* (Abscess), *Visūcikā* (Cholera), *Viṣavikāra* (Treatment of Poison). *Śvāsa Roga* (Asthma), *Śiraḥ Śūla* (Headache), *Śvitra Roga* (Leucoderma), *Śotha Roga* (Oedema), *Stana Pīḍā* (Pain in the breasts), *Stanya Śodhana* (To purify the lacteal secretion of women), *Sūtikā Roga* (Diseases after delivery), *Sthaulya Roga* (obesity), *Halimaka* (Chlorosis), *Hikkā* (Hiccough) and *Hṛdaya Roga* (Diseases of the Heart).

The aforesaid scientific information, from the *Camatkāra Cintāmaṇi*, a valuable work of *Lolimbarāja*, proves that he was one of the most renowned physicians of the late medieval period of Indian medicine.

HISTORICAL BACKGROUND

Period of Lolimbarāja

It is an established fact that the ancient poets had not

mentioned their name or any other information about themselves in the text. Hence many of the present day scholars, both Indians and Europeans, have been consistently attempting to identify *Lolimbarāja* but no body has, so far, come on a conclusion. All these views are, "the most feasible assumptions" only. The following internal and external evidences form the basis for identification.

External evidences

At first the opinion of *Lakṣamaṇa Ramcandra Pāṅgarakara* is significant. He has fixed the time of *Lolimbarāja*, between 1500 to 1570 *Sālivāhan Śaka*.[1] It can be termed as between 1578 to 1648 A.D.

Another scholar *Śrī Vināyaka Lakṣamaṇa Bhāve* has stated the compilation date of *Vaidya Jīvana* as 1555 *Śaka* in his treatise.[2]

Perhaps all the available manuscripts of *Harivilāsa Kāvya* are obtained in 1600 A.D. and afterwards. So the above date is determined by both the authors due to aforesaid reason. In fact, the period of *Lolimbarāja* is more earlier according to his treatises.

There can be seen the following verse at the end of the manuscript of *'Harivilāsa Kāvya'* available in the *Tanjaura* Library.

''शकेमिते वाणनभः शरेन्दुभिः सुभानुसंवत्सरकोत्तरायणे।
अमोघमासस्य च शुक्लपक्षगे कलौ कृतं काव्यमिदं जगन्मुदे॥''

According to his own statement, the *Lolimbarāja*, in the above verse, states that he had composed *Harivilāsa Kāvya* in 1505 *Śaka* or in 1583 A.D. There is a remarkable indication in this verse that this treatise was composed in 1505 *Śaka*. None has transcripted it.[3] Because a scribe can not write the word *"kṛtam"* (composed) instead of *"likhitam"* (transcribed).

The next verse[4] is also written by *Lolimbarāja*. It is an

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1. ''याचा काल शक १५०० से १५७० असा दिसतो'' History of *Marāṭhi* Literature, Second part, Page 604.
2. *Mahārāṣtra Sārasvata*, Second ed. P. 170 . Published in 1919.
3. ''कृतं काव्यमिदम्'' *'Kṛtam Kāvyamidam'*
4. हरिराजप्रतापार्कप्रतप्तांगीर्दिगंगना: ।
दिङ्नागा बीजयन्तीव कर्णतालैः पुनः पुनः ॥ ॥ तंजौर ॥

introductory verse. It provides us information about his patronage of *Harihara*. Another manuscript, preserved at *Bhandarkar* Oriental Research Institute, Poona obtained in 1583 A.D., also confirms the date of *Tanjaura* library manuscript. As well as the treatise of *Bhaṭṭoji Dīkṣita* and *Nāgeśa Bhaṭṭa* had become prevalent during their life span and the manuscript of *Harivilāsa Kāvya* (1583 A.D.) and it was transcribed by his followers during the life span of *Lolimbarāja*.

The another manuscript of *Harivilāsa Kāvya* is preserved in B.O.R.I., Poona. (vide Serial number 784, Period of transcription - 1679 *(Samvat)*, 1544 *Śaka*, 1622 A.D.).

Shri P. K. Gode, after quoting an almanac table of seven manuscripts of *Vaidya Jīvana* preserved at *Bhandarakara* Oriental Research Institute, remarks that he has seen after examining the above description given in the list of manuscripts that 1766 A.D. is the oldest date.[1]

But this date of manuscript is not helpful in assigning the period of treatises of *Lolimbarāja*. There is a commentary on it by *Rudra Bhaṭṭa* mentioned in Catalogue of *Ujjain* Manucripts. It's date is 1728 *Śaka*.

European scholar Keilhorn quotes the two mss. of *Vaidya Jīvana* having two variant dates[2]. The former one is dated as 1810 C *(Samvat)* = 1753 A.D. while the latter, commented on by *Gyāndeva* or *Dāmodara*, is of 1669 C *(Samvat)* = 1612 A.D. If the 1612 A.D. of *Vaidya Jīvana* is taken to be correct, it positively corroborates the dates of mss. as 1608 A.D. suggested by Bühler.

However the combined survey of the two dates compels us to place *Vaidya Jīvana* earlier to 1600 A.D.

Atrideo, the eminent *Āyurvedic* historian observes and informs that an old ms. of *Yogataraṅgiṇī* transcribed in 1733 C *(Śakābda)*, was available to him.[3]

1. Studies in Indian Litrary History - Vol. II, p. 93
2. C.P. Manuscripts - Nagpur 1874, Page 221, Ms No. 74, *Vaidya Jīvana* with commentary No. 1810 and Ms. 75 *Gyāndev* or *Dāmodara* Commentary C. 1669 *(Samvat)*.
3. *Āyurveda kā Vṛhata Itihāsa*, P. 304, *Atrideo Vidyalaṅkār*, Uttar Pradesh, First Edition, 1960.

He further, adds stating that another ms. of this work, copied in 1498 *(Śakābda)* = 1576 A.D. was seen by Jolly. Thus, it is correct to place him in the beginning of 16th century A.D.

In this context, it is very important that *Trimalla Bhaṭṭa* has mentioned the names of the authors of those treatises from where he has borrowed the various formulae in his treatise *Yogataraṅgiṇī*. Among them, the name of *Lolimbarāja* occurs there.[1] It proves that *Lolimbarāja* was earlier to *Trimalla Bhaṭṭa* and his treatises had attained the sufficient popularity during the period of *Trimalla Bhaṭṭa*'s *Yogataraṅgiṇī*. Therefore, there is no hesitation in accepting the period of *Lolimbarāja* before 1576 A.D.

So the most appropriate date of *Lolimbarāja* is between 1539 to 1608 A.D.

Shri Lakshman Ramchandra Pangarakara has established a period having the long span of 1500 to 1570 *Śaka*. That is a very rough estimate. It can be said with confidence that he has made his conclusion without examining the upper mentioned oldest manuscripts.

A detailed description of the mss. preserved in various libraries is being exhibited here to reveal the fact.

Details of the Manuscripts of Harivilāsa Kāvya preserved in Varanaseya Sanskrit Visvavidyalaya library (Saraswati Bhawan) Varanasi.

Serial No.	Complete	Incomplete	Period of transcription
17072	-	Incomplete	-
26290	Complete	-	-
36308	-	Incomplete	-
40603	Complete	-	-
40604	-	Incomplete	-
40605	Complete	-	-
40847	-	Incomplete	-
41254	-	Incomplete	-

1. *Yogataraṅgiṇī* .P. 164, Verse 28.

41378	-	Incomplete	-
41726	-	Incomplete	-
41798	-	Incomplete	-
42506	-	Incomplete	-

Details of the mss. preserved in Bhandarkara Orientala Research Institute, Poonā.

Serial No.	Complete	Incomplete	Period of transcription
782	Complete	-	1583 A.D.
783	"	-	1769 A.D.
784	"	-	1622 A.D.
785	"	-	1849 A.D.
787	"	-	1624 A.D.
788	"	-	-
790	"	-	-
791	"	-	-

Details of the mss. preserved in Bharata Itihāsa Samśodhaka Maṇḍala, Poona.

Serial No.	Complete	Incomplete	Period of transcription
37242	Complete	-	1646 *Śaka*
291894	"	-	1785 *Śaka*

Details of the mss - preserved in Gayakawada's Oriental Library, Baroda.

Serial No.	Complete	Incomplete	Period of transcription
5221	Complete	-	-
5720	-	Incomplete	-
8120	-	Incomplete	-
8121	Complete	-	1725 *(Samvat)* - 1768A.D.
8936	Complete	-	-
9955	Complete	-	-
12118	Complete		-

Controversy about Lolimbarāja

When there had been three *Kālidāsas* according to *Rājśekhar*, then *P. K. Gode*'s opinion about several *Lolimbarāja* is not amazing at all. So some of the arguments made by *P. K. Gode* are being presented here :

Lolimbarāja I

1. The author of *Harivilāsa.*

2. *Harivilāsa Kāvya* is found in the two transcribed copies. One of them is transcripted in 1622 A.D.

3. The author mentions himself as a *Kavi Nāyaka* - (A prominent poet of the *Lolimbarāja* in traditional style of writing). In every chapter *(Sarga)* he says that he has composed this treatise by the order of king *"Harihara"*.

4. Manuscripts of *Harivilāsa Kāvya* bear the following dates:-

(1) 1622 A.D. No. 204 - 1879 - 80 C

(2) 1624 A.D. No. 78 - 1871 - 72 C

5. There is no information at all about the author in the *Harivilāsa Kāvya* itself except the name of *Lolimbarāja.*The poet has painted himself as *"Ratnakalā ramaṇa"* in the verses 96 and 97., but both are doubtful.

6. Verse No. 96 and 97 included in the published books are suspicious. Because all the eight transcribed copies do not mention these verses.

7. There is no evidence available that the author of *Harivilāsa Kāvya* belongs to *Mahārāṣtra* (a province of India).

Lolimbarāja II.

1. Composed the following treatises.

(i) *Vaidya Jīvana.*

(ii) *Vaidyāvataṁsa.*

(iii) *Camatkāra Cintāmaṇi.*

(iv) *Ratnakalā Carita* and other treatises of *Marāṭhī* language.

2. The manuscripts of this author bear the following dates:

(i) 1608 A.D. - Manuscripts of *Vaidya Jīvana.*

(ii) 1613 A.D. - *Dāmodara* Commentary on *Vaidya Jīvana.*

(iii) 1674 A.D. - *Harināth* Commentary on *Vaidya Jīvana.*

(iv) 1766 A.D. - *Rudra Bhaṭṭa* Commentary on *Vaidya Jīvana.*

(v) 1651 A.D. - Manuscript of *Ratnakalā Carita.* (I.O.M.S.)

3. Parentage of the author is also stated *Divākara Pandita sūnu* (son) in both *Ratnakalā Carita* and *Vaidya Jīvana.*

4. *Vaidya Jīvana, Vaidyāvataṁsa, Camatkāra Cintāmaṇi* nowhere mention about patronage of *Harihara.* There arise many suspicions from the quoted word *Hari* in *Harivilāsa Kāvya* of *Lolimbarāja* I.

5. *Ratnakalā* has been regarded to be a wife of *Lolimbarāja* in *Ratnakalā Carita* and *Vaidya Jīvana.* It is also mentioned in some compositions of *Marāṭhi* language i.e. in *Lolimbarāja Ākhayāna.* Our poet *Lolimbarāja* is called here by the name of *"Kavipātaśāha"* - The emperor of poets. The poet addresses himself *"Kavipātaśāha"* and *"Kavikulasultāna"* in *Vaidyāvataṁsa* (B 155). It proved that he was in the royal court of some Mohammadan ruler.

6. The second verse of *Vaidya Jīvana* describes about *Saptaśṛnga* (Probably it may be the northern part of *Nāsika*). This author belongs to *Mahārāṣtra* (A western province of India) according to this evidence. *Rudrabhaṭṭa,* a renowned commentator of *Vaidya Jīvana* mentions it as *'Saptaśṛṅgākhyaḥ Parvataḥ'* (Page 3 of the manuscript of (1895 - 98).[1]

Criticism

The hypothesis as *Lolimbarāja* I & II, made out by *Gode,* are to be refuted on sound reasonings. We shall touch his third view first of all.[2]

If *Lolimbarāja* has degnified himself as *'Kavi Nāyaka'* (distinguished poet) in *Harivilāsa kāvya,* why he is not justified in proposing the various epithets like *uttansaḥ kavitāvatām* in *Vaidya Jīvana.*[1] *Kavipātśāḥ* in *Vaidyāvataṁsa.*[2] *Sarsa Vacangumfainyakkṛtaḥ Kalpavṛkṣa* in *Ratnakalā Carita*[3] and *Kavinṛapa* in *Vaidyaka Kāvya.*[4] Can any scholar argue that above epithets are not correct and carry the meanings of word *"kavināyaka?"*

Similarity among the treatises of Lolimbarāja.

P. K. Gode has proved that *Harivilāsa Kāvya* and *Vaidya Jīvana* were composed by two different *Lolimbarāja* because there can not be seen any similarity between the two works so far as the subject of *Harivilāsa Kāvya* is related with character and life sketch of lord *Kṛṣṇa.* On the contrary the subject matter of *Vaidya Jīvana* dipicts the different modes of treatments. Along with the above major differences there can be found some common descriptions which are being mentioned here:

I. The authors of *Harivilāsa Kāvya* and *Vaidya Jīvana* both worship *Durgā* in their *Mangalācarana* (beginning) verse.

2. *Lolimbarāja* calls himself the son of *Divākara* in the two verses of *Vaidya Jīvana*[5] and in the end of every *sarga* (Chapter) of *Harivilāsa Kāvya 'Divākar Paṇḍitsūnu Harihara Mahārājo - dyotita Lolimbarāja Viracite Harivilāsa Kāvye....'Sargaḥ Samāptaḥ'* is mentioned.

The word *'Ratnakalā-ramaṇa'* is uttered by poet in *Harivilāsa Kāvya*[6] and also in *Vaidya Jīvana* it can be seen as, *"Jvarakārinā - madheye Ratnakale."* The word *Ratnakalā* has similarity in the both of treatises.

Lolimbarāja has called himself in the following verse of *Vaidya Jīvana, "Uttansaḥ kavitā-vatām matimatām bhūbhṛt sabhā Bhūṣaṇam"* means the most excellent among the poets and an ornament of royal courts. *'Kavikula Sultāna'* and *'Kavipātśaha'* in

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1. (*Lolimbarāja* I, *Lolimbarāja* II) Studies in Indian Literary History Vol.II, P. K. Gode, *'Lolimbarāja aur unkā Kāvya'* P. 94-95.
2. *Lolimbarāja* I, Serial No. 3, page 94, Studies in Indian Literary History, Vol. II, P. K. Gode, Bhartīya Vidyā Bhawan, Bombay.

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1. *Vaidya Jīvana,* 5/21.
2. *Vaidyāvataṁsa,* V. 2 & 169.
3. *Ratnakalā Carita,* V. 1.
4. *Vaidyaka Kāvya,* V. 1.
5. *Vaidya Jīvana,* 1/3 and 5/21
6. *Harivilāsa Kāvya,* 5/96

Vaidyāvataṁsa and *'Sarasa Vacana Gumphain nyakkṛtaḥ Kalpa Vṛksah'* in *Ratnakalā Carita.*

Thus, after examining the aforesaid facts, it can be concluded that only one *Lolimbarāja* was the author of the above treatises.

Srikrishnacariyara has also accepted *Lolimbarāja,* one person who has composed many treatises.[1] According to him, *Lolimbarāja,* a son of *Divākara* was associated with the royal court of king *Harihara.* He was a skilled physician and also composed a wonderful work on medical science that was written in an attractive poetic style.

Lolimbarāja hailing from Mahārāṣtra

(A western province of India)

P. K. Gode says,[2] "*Lolimbarāja* does not belong to *Mahārāṣtra.*" According to him, "There can not be traced any evidence in support of this argument."

But there can be found a worship of *Saptaṣṛṅgī*[3] (seven valleys of mountains situated in the province of *Mahārāṣtra*) in *Vaidya Jīvana.* The *Marāṭhi* word, *'Ringiṇi'*[4] for *Kaṇṭakārī* (L - Solanum xanthocarpum Schrad & Wendl - F - Solanaceae) in *Camatkāra Cintāmaṇi.* In the form of *Kanthābharaṇa*[5] the description of *Karelā* (L - Momordica charantia Linn - F - Cucurbitaceae) in *Vaidyāvataṁsa.* The aforesaid are the solid internal evidences for the *Lolimbarāja* being himself inhabitant of *Mahārāṣtra.*

P. K. Gode has mentioned that *Vaidya Jīvana, Vaidyāvataṁsa, Camatkāra Cintāmaṇi* and *Ratnakalā Carita* do not mention the name of any patronage of author. The *Lolimbarāja* quotes the name of *Hari* in his treatise *Harivilāsa Kāvya.* It creates a controversy. The solution of above problems is being put here :

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1. Clasical Sanskrit Literature, page 216, Class 129.
2. *Lolimbarāja* I, Serial No. 7, page 95.
3. *Vaidya Jīvana,* 1/2.
4. *Camatkāra Cintāmaṇi,* 3/4.
5. *Vaidyāvataṁsa,* Verse 23 and 7.

It has been mentioned in the *Vaidya Jīvana* and *Vaidyāvataṁsa* that *Lolimbarāja* was a distinguished poet in the courts of many rulers. Because we get a reference from *Ratnakalācarita* that there was a Muslim ruler[1] who patronised *Lolimbarāja.* We get a mention of Muslim Sultan (King) in the *Ratnakalā Carita* which was composed by the order of king *Harihara.* Therefore, there must be no any confusion

when we do not get the name of any patron in *Vaidya Jīvana, Vaidyāvataṁsa,* and *Camatkāra Cintāmaṇi.* Because all the above works were composed by taking inspiration from the most beautiful young lady *Ratnakalā* who was wife of the author.

Thus it can be analysed after discussing the various arguments made by P. K. Gode that there flourished three *Lolimbarājas* and safely concluded that there was only one *Lolimbarāja.* As it is also mentioned in Catalogues Catalogarum of Aufrecht that all the treatises were written by a single *Lolimbarāja.*

Internal evidences

The writing style of *Harivilāsa Kāvya* proves that *Lolimbarāja* has composed the above treatise after being grown up. At the time of composition of this treatise he was about the age of 40 or 45 years. The manuscripts available at Tanjour and Poona condemn all the controversies. Therefore, we can conclude that the life period of *Lolimbarāja* can be placed between 1460 to 1520 *Saka* - from 1538 to 1608 A.D. He got an old age of seventy years.

Biography of Lolimbarāja

Lolimbarāja was son of *Pt. Diwākara Jośī,* the renowned personality in court of king *Harihara.* He belonged to villege *Junnar* in *Pune.* He had attained unprecedented poetic aptitude by worshipping *Goddess Saptaśṛṅgi (Durgā)* at *Saptaśṛṅga* in *Nasik* Dist. He was married to *Murāsā,* daughter of a Muhammadan Subedar. Later on, he named his wife *Ratnakalā,*

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1. सदर दौलत ताज बिवीफती मखदुमा यमुना बिजलीमती।
सबहिकूं सुलतान पठावना तुरत लोलिमराज बुलावना॥
र. क. च / ५

as per customs and tradition of his family. This *Ratnakalā* was a great scholar, whose identity is well discerned in '*Vaidya Jīvana*' and '*Camatkāra Cintāmaṇi*'. These are poetic and dramatic dialogue in which *Ratnakalā* has been personified as the most beautiful lady of the universe *(Trailokya Sundarī)*.

Lolimbarāja followed an unique style of writing. He states that he can write within an hour one hundred verses having capability to challenge the sweetness of the nectar of the lips of charming women.[1] The following verse also depicts more clearly the object of the author. Those who are unaware of the charms of beautiful young women and their attention of mind is not indulged in the ocean of charming literature, they will be unsuccessful to evaluate his attempts as the blinds are unable to see the amours of a prostitute.[2]

The hard voice of *Lolimbarāja* becomes sweet in the same way as the cloud according to his nature takes hard water from the ocean and turns it into the sweet water.[3] It is natural because beauty of *Ratnakalā* has played a vital role in the composition of the treatises known as *Vaidya Jīvana, Camatkāra Cintāmaṇi* and *Vaidyāvataṁsa*. Again *Lolimbarāja* explained to his beloved who possessed eyes like a fawn that in the beginning to understand the meaning of his treatise will be troublesome as well as a bride feels her first intercourse painful but she attains highest essence of sexual pleasure and also the delight of bearing the issue.[4]

There can be found some influence of contemporary society in the treatises of *Lolimbarāja*. As we see some quoted *Persian* word like, *"Sultān"* and *"Patśāha"* the above words denote that *Mughal* army was attacking on *Deccan*, which was ruled by the Sultan of Bijapur. The rulers of Bijapur Kingdom had established themselves many centuries earlier than the great *Maratha* king *Shivaji*.

Thus, the emergence of *Lolimbarāja* was the result of a composite culture which was developing during *Mughal* period in India. *Lolimbarāja* a traditional Hindu Brahmana of western India,

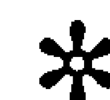
1. *Vaidya Jīvana*, 1/2.
2. *Vaidya Jīvana*, 1/6.
3. *Vaidya Jīvana*, 1/11.
4. *Vaidya Jīvana*, 1/12.

having erudite knowledge of *Āyurveda* composed his treatises popularly known as *Vaidya Jīvana*, *Camatkāra Cintāmaṇi* and *Vaidyāvataṁsa* after being married with an extremely charming daughter of a Mohammedan Subedar of Bijapur Sultan. Therefore, the treatises of *Lolimbarāja* have reserved a prominant place among the other books of *Āyurveda*. Because the formulae mentioned in the upper mentioned treatises were prepared from simple and practically utilized drugs in common life. The limited ingredients are used in the formulae of treatises of *Lolimbarāja*.

Alongwith this the substitution of common and easily obtainable drugs have made the treatise of *Lolimbarāja* very useful for the medical practitioners of *Āyurveda*.

Looking to the above facts and the gradually increasing curiosity to know about Indian Medicine all over the world, it was felt necessary to bring forth a faithful and literal English translation of *Camatkāra Cintāmaṇi* composed by *Lolimbarāja* after carefully editing the original text.

Certain terms have been kept as such in the translation with the idea that the connotation of the term may not be distorted. A glossary of such and other technical terms including disease names would be appended in the end. The plant names also have been given as such; a complete list of the plant with botanical names will be given in the appendix. Other useful appendices will also be added.



THE
VAIDYAKA CAMATKĀRA
CINTĀMAṆI

Chapter - I

TREATMENT OF FEVERS

अथ प्रथमो विलासः

ATHA PRATHMO VILĀSAḤ

MAṄGALĀCARAṆAM

मंगलाचरणम्—

लीलावति लताकल्पे कल्पनालिसुसंगमे।
करोतु विघ्नं विघ्नानां विघ्नानां नायकस्तव॥ १॥

An auspicious introduction in the form of a prayer (for the attainment of success) at the beginning of any undertaking or of any work of composition.

An auspicious introduction in the form of obeisances.

Oh Ratnakale! You possess a tender body like a green creeper. You can even feel the pleasure of sexual union during contemplation. The remover of all the obstacles Lord Gaṇeśa may destroy all your troubles. [1/1]

COMMENT

The auther Lolimbarāja composes this treatise to teach Āyurveda to his learned beloved Ratnakalā through the description of her beauty.

बाले चञ्चलकोमले सुवदने ते शैलतुल्यौ स्तनौ
तुल्यं में कुसुमैर्वपुदृढतरं मा मा त्वमालिंग माम्।
यद्यालिंगसि मां बलादहमिदं सर्वं यशोदाऽग्रतो-
वक्ष्यामीति भणन् हसन् भवभयाल्लक्ष्मीपतिः पातु माम्॥ २॥

Childishness of Lord Kṛṣṇa described by the poet as a second auspicious introduction in the form of a prayer.

Lord Kṛṣṇa is saying to a newly married cowherd's wife, Oh! tremulous natured youthful woman having tender body and beautiful face, you possess mountain shaped hard breast and I

have a very delicate body like flowers. I pray not to embrace me. Please! forgive me. Because my delicate body will be crushed from your hard and large mountain shaped breasts if you will hug me tightly in love. If you forcefully embrace me against my will, I shall disclose all your mischievous behaviour to mother Yośodā. The aforesaid cheerful Lord Kṛṣṇa may save us from the worldly sufferings like grief, misery and disease. [1/2]

COMMENT

There is an excellent description of childish nature of Lord Kṛṣṇa when he warns his playmate a cowherd's wife to disclose the actions of her amorous sports to his mother Yaśodā. In the above verse the meaning of the word, "Bāle" can be termed as Rādhikā a special fevourite of Lord Kṛṣṇa.

मां हित्वांऽन्यवधूं प्रयासि भगवन्नैतन्मृषा वत्सले
चेत्सत्यं प्रभवेदिदं यदुपते तर्हि प्रसन्नानने।
त्वद्वक्षोरुहशैलराजशिखरात् पातं करिष्ये क्षणात्
नान्यत्किञ्चिदितिश्रमं हरतु मे राधाच्युतोक्तं वचः ॥ ३ ॥

The author is again describing the secret conversation between Rādhā and Kṛṣṇa and in the other way he is praying his fevourite God.

The author is describing the private conversation between Rādhā and Kṛṣṇa in the form of a prayer of his fevourite God. Rādhā says to Kṛṣṇa, "Oh Lord! You are going to another woman by leaving me alone ?" Lord Kṛṣṇa replies in negative that it is absolutely wrong. Rādhikā says again, "Oh Kṛṣṇa! If it is true then? Kṛṣṇa replies, Oh! beautiful one, I shall leave atonce agreeable touch of your large and fully developed breasts (in fact I shall suicide by throwing myself from mountainous top of your breasts). Because I have no other way to satisfy you except it. Such type of love filled conversations between Rādhā and Kṛṣṇa may become helpful in removing the tiredness of the author of this treatise. [1/3]

कयाचित्कामिन्या कुचकनककुम्भे विनिहितं
कयाचित्संभुक्तं घनतमतमः स्तोमगहने।
स्मरामस्तं बालं कुवलयदलश्यामलतनुं
विमूलं चिल्लक्ष्यं कलिकलुषकल्लोलदलनम् ॥ ४ ॥

Description of the circular dance of Kṛṣṇa and the cowherdesses of Vṛndāvana.

We contemplate Lord Kṛṣṇa, who is eternal, the supreme sprit considered as the essence of all being and source of all sensation, destroyer of all the sins of iron age and having the dark blue colour like the petals of blue lotus. Who was tightly embraced by any lovely young woman on the occasion of circular dance performed by the cowherdesses and some one enjoyed from him the pleasure of copulation at a dark place. [1/4]

नमामि मानिनं रामं निर्ममं राममारमम्।
नुन्नराममनोमानं नरनारीमनोरमम् ॥ ५ ॥

Another auspicious introduction in the form of prayer

I bow before Rāma who is loved by all the people and is free from the bonds of earthly belongings and who has suppressed the proud of Paraśurām and also to Balarām the husband of Revatī, the incarnation of Lakṣmī. [1/5]

आत्रेयहारीतपराशराणां भोजेन भेडेन समन्वितानाम्।
तन्त्राणि—चित्राणि मनोहराणि चातुर्यपूर्णानि निरीक्ष्य सम्यक् ॥ ६ ॥
दिवाकरप्रसादेन रोगारोग्यैकहेतवे।
रचयामश्चमत्कार - चिन्तामणिमणीयसम् ॥ ७ ॥

An introductory dialogue at the beginning of the treatise.

After completely understanding the science of medicine described in the scriptures of the founder learned physicians of Āyurveda those are famous in the Āyurvedic tradition by the name of Ātreya, Hārita, Parāśara, Bhoja and Bheda (Bhela), I am composing this brief treatise named Camatkāra Cintāmaṇi with the blessings of my respected father Śrī Divākara having desire to cure the diseases of the patients and keeping healthy persons free from diseases. [1/6-7]

COMMENT

It is mentioned in the holy scriptures that he who wants to keep healthy should pray the sun. According to it here the word Divākara can be interpreted as sun. But as the name of the author's father was Divākara so it may be interpreted that the author has remembered his father's name in the beginning of the treatise as an auspicious introduction.

परीक्षेत रोगस्य लिंगानि तावत्ततोऽनन्तरं भेषजं च प्रदद्यात्।
इति व्याधिविद् यश्चिकित्सां प्रकुर्याद्भवेत्तस्यसिद्धिश्च निःसंशयेन ॥ ८ ॥

Method of treatment

At first disease should be examined by its nidāna (causes, aetiology), pūrvarūpa (prodromata, premonitory symptoms), rūpa (specific signs and symptoms, clinical features), upaśaya (diagnostic tests) and samprāpti (pathogenesis). After that medicine may be started. The physician who treats the patients by this method definitely gets success. [1/8]

सकलशास्त्रपुराणविदप्यहो गदनिदानचिकित्सितयोः पटुः।
उदधिजन्मकरः सुकृताकरः सकरुणोऽकरुणोऽभिमतो भिषक् ॥ ९ ॥

Signs of skilled physician.

Having command on all the medical and sacred treatises, skilled in diagnosis and treatment of diseases, whose hands can successfully cure the diseases of the patients like a nectar, rich in moral merit, kind natured and courageous during the use of surgical instruments for cutting, burning or cauterizing through caustic materials etc. The physician who possesses the aforesaid qualities can be counted as a royal physician. [1/9]

यशः क्वचिद्वा द्रविणं क्वचिद्वा मैत्री क्वचिद्वा सुश्रुतं क्वचिद्वा।
ज्ञानं क्वचिद्वा प्रभुता क्वचिद्वा चिकित्सितं निष्फलमेव न स्यात् ॥ १० ॥

The importance of treatment

When a physician skilled in diagnosis and administering medicines starts treatment, he earns sometimes fame or at other times money, intimacy. Thus in all the medical profession does not fail any where. [1/10]

अमृताच्युतकौस्तुभान् सुमध्ये सह धन्वन्तरिणा गरुत्मतापि।
स्मरता यदि भेषजं गृहीतं गदिना तस्य किमस्ति तर्हि दुःखम् ॥ ११ ॥

Religious attitude at the time of taking medicine.

Oh slim featured! If a patient remembers Dhanvantari, Garuḍa, nectar, God Viṣṇu and his jewel 'Kaustubha' while taking the medicine, all his disease alleviates. In fact he becomes free of all troubles. [1/11]

न ग्राह्यं मूर्खभिषजो भेषजं प्राज्ञरोगिभिः।
गृहीतं यदि कञ्जाक्षि! जनयेत्तद् गदान्तरम् ॥ १२ ॥

The description of a silly physician and a warning not to take his medicine.

Oh! A lotus-eyed lady! The discriminating patients should not take the medicine prescribed by a physician who does not possess the scriptual knowledge and skill of treatment. If they do so they invite other diseases or death. [1/12]

पथ्ये साति विकारस्य प्रतीकारो वृथा भवेत्।
पथ्येऽसाति विकारस्य प्रतीकारो वृथा भवेत् ॥ १३ ॥

Before describing the treatment the importance of wholesome diet is told here.

If a patient takes wholesome diet according to a particular disease, he needs no treatment (Because disease of a person who takes proper diet according to a disease eliminates by it self gradually) and if he does not do so he does not deserve any treatment (physician should not treat him). Because the patient who does not take wholesome diet on him the effect of medicines do not have proper effect. Therefore alongwith the treatment the care should be taken to insist the patient for taking wholesome diet according to disease. He must be told about the diet which he should not. [1/13]

इह गमिष्यति वैद्यमतिः श्रमं प्रथमेव पुरस्तु महासुखम्।
प्रियतमस्य नवीनसमागमे नवकरग्रहणा गृहिणी यथा ॥ १४ ॥

Exhibition of suitableness of the treatise.

A person who wants to become a good physician will feel pain when he begins to learn this treatise but he will feel pleasure afterwards like a newly married woman who feels pain in her first intercourse but gradually afterwards she enjoyes full pleasure out of it. [1/14]

त्रैलोक्यस्य महेश्वरेण सकलज्ञानस्य पाथोधिना
रुद्रेणापि न शक्यते क्षपयितुं दुष्टः सुधांशोः क्षयः।
अस्माकं यदि शास्त्रकिञ्चनधियां स्वस्वामिनां नो प्रतीकारः
स्याद् गलितायुषां गुणिगणान्नो हानिरित्युच्यताम् ॥ १५ ॥

The nature of virulence of the diseases.

It is said that Lord Śaṅkara who rules all the three worlds and who possesses all the knowledge like an ocean including that

of medicine was not able to cure the incurable Consumption Phthisis (Rāja Yakṣmā) of moon. In the same way the physicians who live a limited span of life and have a limited knowledge of medical treatises are unable to treat the diseases properly of the common man or of the royal court whose life span is finished can not be blamed for and it can not be called astonishing and the physicians should not feel ashamed of that. Because in such a case they will not be harmed in any way. [1/15]

यतः सर्वेषु रोगेषु प्रायशो बलवाञ्ज्वरः।
ततस्तस्य प्रतीकारं प्रथमं ब्रूमहे वयम्॥ १६ ॥

Now begins the chapter describing fevers

Because fever is found in every disease so it is described first.

Among all the diseases, fever is the most prominent, therefore, it is being described first, [1/16]

आमाशये संस्थित आमसंयुतः स्त्रोतांसि सर्वाणि हुताशनं तथा।
निरुध्यदोषः कुरुते ज्वरं यतस्ततो विधेयं प्रथमं च लंघनम्॥ १७ ॥

Advice of the fasting in the beginning of the fever

When the three doṣas (Vāta, Pitta and Kapha either single or combined) accumulate in the stomach or combine with Āma doṣa (Endotoxins- Fault due to indigestion) they obstruct the passages and diminish the digestive fire thereby cause fever. Therefore to rearrange the doṣas in their proper order or to subside them fasting should be advised to the patient of fever as a first step of treatment. [1/17]

NOTES :

Lamghana	-	fasting
Vāta doṣa	-	Faults due to derangement of vāta.
Āma doṣa	-	Endotoxins - Fault due to indigestion.

लाजाशुण्ठीकणामुस्तासैन्धवोशीरदाडिमैः।
वातानुलोमनो मण्डो दीपयेदाशुशुक्षणिम्॥ १८ ॥

The formula which helps vāyu to follow its natural course and promotes appetite also.

The gruel prepared by boiling together *Lājā* - Fried paddy grain, *Sonṭha* - E - Dry Zingiber - Ginger - L - Zingiber officinale Roscoe - F - Zingiberaceae, *Pīpala* - E - Long pepper - Dried Catkins - L - Piper longum Linn - Cavica roxburghii - F - Piperaceae, *Nāgarmothā* - L - Cyperus scariosuś R. Br - F - Cyperaceae, *Saindhā namaka* - E - rock salt - Chloride of Sodium - A kind of rock salt found in the Sindhu territory - Bay salt - Sodium chloridum, *Khasa* - E - Cuscus grass - L - Andropogan muricatus Retz; Vetiveria zizanioides (Linn) Nash - F - Gramineae and *Dāḍima* - E - Pome granate - L - Punica granatum Linn - F - Punicaceae, helps vāyu to pass through its natural course (Anulomana) and promotes appetite (Dīpana - stimulates the digestive secretions). [1/18]

NOTES :

Anulomana - or medicines which restore Vāyu, Pitta and Kapha to thier normal course by promoting, if necessary, the discharge of excretions.

Vātānulomako - which helps vāyu to pass through its natural course.

Dīpana - or medicines which without helping the digestion of undigested food, simply excite the appetite - which excite appetite without helping the digestion.

Method of preparing gruel of rice or Lājā (Fried paddy grain).

Take medicines and rice or Lājā (Fried paddy grain) according to the disease as required and add fourteen times water of the weight of all the medicines and rice together and boil it till the medicines and rice are cooked well, then strain it through a piece of linen or sieve. The gruel thus obtained is called Manda.

रुचिरोरुस्तनश्रोणि तरुणज्वरिणे घृतम्।
परसंसर्गसंसक्तं कलत्रमिव साधवः॥ १९ ॥

Prohibition of clarified butter (Ghṛta) in Acute fever fever lasting for a week (Taruṇa Jvara).

Oh Ratnakalā! Having attractive thighs, waist and breasts, the patients suffering from Āma Jvara (A kind of fever - immature fever) should not take - clarified butter (Ghṛta) as gentle men leave their unchaste wife. [1/19]

NOTE :

Unchastewife - adulteress - sexual intercourse of a married woman with someone who is not the person whom she married.

Āma Jvara (immature fever) - Fever in which doṣas (Vāta, Pitta and Kapha are not clear i.e. they are mixed with their respective malas (uncleared doṣas).

Taruṇa Jvara - Acute fever - fever lasting for a week.

भो भो पयोधरधराधरभारखिन्ने चेतोहरे सकलकामकले सुशीले।
विश्वासधान्यबृहतीद्वयदेवकाष्ठैः स्यात्पाचनं प्रथमतो ज्वरनिर्जितानाम्॥ २०॥

Formula which brings down fever by clearing the doṣa's which are combined with Āma doṣa.

Having the large and developed hard breasts like tops of mountain who can attract others, perfectly skilled in sexual play (copulation), nice mannered Ratnakalā! The decoction prepared from *Sonṭha* - E - Dry Zingiber - Ginger - L - Zingiber officinale Roscoe - F - Zingiberaceae, *Dhaniyā* - E - Coriander fruit - L - Coriandrum sativum Linn - F - Umbelliferae, *Kanṭakārī (Choṭī)* - L - Solanum xanthocarpum Schrad & Wendle - F - Solanaceae, *Kanṭakārī (Baḍī)* - L - Solanum indicum Linn - F - Solanaceae, *Devadārū* - E - Himalayan cedar - Pinus deodar - L - Cedrus deodara (Roxb) Loud - F - Pinaceae should be given to patients who are suffering from fever due to Āma doṣa (mixing of Vāta, Pitta and Kapha (Doṣas) with endotoxins of food etc). [1/20]

NOTE :

Āma doṣa - Endotoxins - Faults due to indigestion.

छिन्नौषधाम्भोधरधन्वयासैः किराततिक्ताम्बुदरेणुयासैः।
मुस्ताटरूषौषधधन्वयासैः क्काथो मरुत्पित्तकफज्वरेषु॥ २१॥

(Kvātha) Decoction in fever due to Vāta, Pitta and Kapha.

(Kvātha) Decoction of *Giloya* - E - Tinospora - L - Tinospora cordifolia (Willd) Miers - F - Menispermaceae, Sonṭha - Dry Zingiber - Ginger - L - Zingiber officinale Roscoe - F - Zingiberaceae, *Nāgaramothā* - L - Cyperus scariosus R. Br - F - Cyperaceae, and *Dhamāsā* - L - Fagonia arabica Linn - F - Zygophyllaceae in Vāta jvara (Fever due to Vāta), (Kvātha)

Decoction of *Cirāyatā* - E - Chireta - L - Swertia chirata (Buch - Ham) - F - Gentianaceae, *Kuṭakī* - E - Picrorhiza kurroa Royle ex Benth - F - Scrophulariaceae, *Nāgaramothā* - L - Cyperus scariosus R. Br - F - Cyperaceae, *Pittapāpaḍā* - L - Polycarpea corymbosa Lam - F - Cary ophyllaceae, and *Javāsā* - E - Arabian or Persian Manna Plant - Alhagi camelorum - Fisch - F - Leguminosae in Pitta Jvara (Fever due to Pitta).

and

Decoction (Kvātha) of *Nāgaramothā* - L - Cyperus scariosus R. Br - F - Cyperaceae, *Aḍūsā* - E - Malabar nut - L - Adhatoda vasica Nees - F - Acanthaceae, *Sonṭha* - E - Dry Zingiber - Ginger - L - Zingiber officinale Roscoe - F - Zingiberaceae, and *Dhamāsā* - L - Fagonia arabica Linn - F - Zygophyllaceae in Kapha Jvara (Fever due to Kapha) cure patients of fever caused by respective doṣās (Vāta, pitta and Kapha). [1/21]

NOTE :

Sannipāta jvara - Highly toxic and septic fevers.

Sannipāta fever - What is termed Pneumonia by allopathic doctors is only a form of sannipāta fever.

It seems that the above three formulae are taken with some alterations as compared with that of Caraka - Cikitsāsthāna which is indicated there for the cure of Sannipāta Jvara (fever due to combination of Vāta, Pitta and Kapha Jvara).

This kind of change may be made by a wise physician according to the need of his patient. This decoction alongwith clearing the doṣas eliminates thirst (Pipāsā) which is commenly found in all fevers. If it is to be given to a patient suffering from Sannipāta -(combination of three doṣas - Vāta, pitta and Kapha) the three decoctions may be combined.

According to Caraka Saṁhitā—

बृहत्यौ वत्सकं मुस्तं देवदारु महौषधम्।
कोलवल्ली च योगोऽयं सन्निपातज्वरापहः॥ २१०॥

शटी पुष्करमूलं च व्याघ्री शृंगी दुरालभा।
गुडूची नागरं पाठा किरातं कटुरोहिणी॥ २११॥

Bṛhatī, kaṇṭakārī, kuṭaja, mustā, devadāru, śuṇṭhī and cavya - this formulation is efficacious in sannipātaja fever.

Śaṭī, puṣkarmūla, kaṇṭakārī, śṛṅgī, dhanvayāsa, guḍūcī, śuṇṭhī, pāṭhā, kirātatikta and kaṭurohiṇī - these constitute the śaṭyādi group which alleviates sannipātaja fever and is commended in cough, cardiac pain, pain in sides, dyspnoea and drowsiness.

210-211 Chikitsāsthānam - Caraka - Saṁhitā.

These combinations are also given in Vaidya Jīvana viz—

छिन्नोद्भवाम्भोधरधन्वयासैः किराततिक्ताम्बुदरेणुयासैः।
विश्वावृषाम्भोधरधन्वयासैः क्राथो मरुत्पित्तकफज्वरेषु॥ १५॥ वै. जी.।

Instruction for using three types of decoction in due order for the treatment of fevers due to excitement of Vāta. Pitta and Kapha.

Decoction to cure Vātic Jvara (fever).

Kvātha (Decoction) of *Giloya* - E - Tinospora - L - Tinospora cordifolia (Willd.) Miers - F - Menispermaceae, *Soṅtha* - E - Dry Zingiber - Ginger - L - Zingiber officinale Roscoe - F - Zingiberaceae, *Mothā* - E - Nutgrass - L - Cyperus rotundus Linn - F - Cyperaceae, *Yavāsā* - E - Arabian or Persian Manna Plant - L - Alhagi camel.

Kvātha (Decoction) to cure Pitta Jvara (fever).

Kvātha (Decoction) of *Cirāyatā* - E - Chireta - L - Swertia chirata (Buch - Ham) - F - Gentianaceae, *Kuṭakī* - E - Picrorhiza kurroa Royle ex Benth - F - Scrophulariaceae, *Mothā* - E - Nutgrass - L - Cyperus rotundus Linn - F - Cyperaceae, *Pitta Pāpaḍā* - L - Polycarpea corymbosa Lam - F - Caryophyllaceae and *Yavāsā* - E - Arabian or Persian Manna Plant - L - Alhagi camel.

Kvātha (Decoction) to cure Kapha Jvara (fever).

Kvātha (Decoction) of *Soṅtha* - E - Dry Zingiber - Ginger - L - Zingiber officinale Roscoe - F - Zingiberaceae, *Aḍūsā* - E - Malabar nut - L - Adhatoda vasica Nees - F - Acanthaceae, *Mothā* - E - Nut grass - L - Cyperus rotundus Linn - F - Cyperaceae and *Yavāsā* - E - Arabian or Persian Manna Plant - L - Alhagi camel. [1/15] Vaidya Jīvanam.

पयोवाहभूनिम्बकोशीरकाणां स्थिरासिंहिकोयुक् कलस्यौषधीनाम्।
गुडूची-त्रिकण्ट-प्रयुक्तः कषायो नरं सज्वरं निर्ज्वरं चर्करीति॥ २२॥

A common decoction for the treatment of all types of fever.

Mustādi Kvātha - Mustādi decoction.

If a patient suffering from any kind of fever takes this Mustādi Kvātha (Mustādi decoction) prepared from *Nāgarmothā* - L - Cyperus scariosus R. Br - F - Cyperaceae, *Cirāyatā* - E - Chireta - L - Swertia chirata (Buch - Ham) - F - Gentianaceae, *Khasa* - E - Cuscus grass - L - Andropogon muricatus Retz - Vetiveria zizanioides (Linn) Nash - F - Gramineae, *Śāliparṇī* - L - Desmodium gangeticum DC - F - Leguminosae, *Kaṇṭakārī (Choṭī)* - L - Solanum xanthocarpum Schrad & Wendle - F - Solanaceae, *Kaṇṭakārī (Baḍī)* - L - Solanum indicum Linn - F - Solanaceae, Soṅtha - E - Dry Zingiber - Ginger - L - Zingiber officinale Roscoe - F - Zingiberaceae, *Piṭhavana* - L - Uraria picta Desv - F - Leguminosae, *Giloya* - E - Tinospora - L - Tinospora cordifolia (Willd) Miers - F - Menispermaceae, *Gokharū* - E - Small Caltrops - L - Tribulus terrestris Linn - F - Zygophyllaceae, he becomes free from all kinds of fever. [1/22]

विशालमालूरकुचाभिरामे सुपल्लवे वल्लरि काञ्चनस्य।
दिलीपपत्नीचरणौ विमोक्षो लोको हनूमज्जनके ज्वरे स्युः॥ २३॥

Kaṣāyaḥ (Decoction) to cure Vāta jvara (Fever due to aggravation of Vāta).

Oh! a fair complexioned beloved, having beautiful large hard breasts like fruit of Bael and beautiful feet. The decoction of *Pippalīmūla* - E - Piper root - L - Root of Piper longum Linn - F - Piperaceae, *Giloya* - E - Tinospora - L - Tinospora cordifolia (Willd) Miers - F - Menispermaceae, and *Soṅtha* - E - Dry Zingiber - Ginger - L - Zingiber officinale Roscoe - F - Zingiberaceae - alleviates the fever due to aggravation of Vāta - Vāta jvara. [1/23]

NOTE :

Vāta Jvara - ordinary fever - fever due to aggravation of Vāta.

छिन्नोद्भवापर्पट वारिवाहभूनिम्बशुण्ठीजनितः कषायः।
समीरपित्तज्वरजर्जराणां करोति भद्रं खलु पञ्चभद्रः॥ २४॥

Decoction of Pañcabhadra in the fever excited by Vāta and Pitta.

Guḍūcī - E - Tinospora - L - Tinospora cordifolia (Willd) Miers - F - Menispermaceae, *Pittapāpaḍā* - L - Polycarpea corymbosa Lam - F - Caryophyllaceae, *Nāgarmothā* - L - Cyperus scariosus R. Br - F - Cyperaceae, *Cirāyatā* - E - Chireta - L - Swertia chirata (Buch Ham) - F - Gentianaceae and *Soṁṭha* - E - Dry Zingiber - Ginger - L - Zingiber officinale Roscoe - F - Zingiberaceae, all equal parts of above ingredients are taken and made into decoction named Pañcabhadra alleviates fever excited by Vāta and Pitta and also relieves the suffering persons. [1/24]

अनन्तादिं भजेत्तावद् यावत्तापः प्रशाम्यति।
संशयो नैव कर्तव्यः सत्यं सत्यं पुनः पुनः॥ २५॥

Formula which lowers temperature in patients suffering from fever.

Anantādi Kvātha.

Decoction which is named Anantādi kvātha should be taken regularly until fever subsides. It is a hundred percent successful remedy in cases of fever. One should not be suspicious about it. I (Lolimbarāja) am speaking the truth.

Sārivā - E - Indian sarsaparilla - L - Hemidesmus indicus R. Br - F - Asclepiadaceae, Soṁṭha - E - Dry Zingiber - L - Zingiber officinale Roscoe - F - Zingiberaceae, *Kuṭakī* - E - Picrorhiza - L - Picrorhiza kurroa Royle ex Benth - F - Scrophulariaceae, *Netrabālā* - L - Pavonia odòrata Willd - F - Malvaceae, *Nāgarmothā* - L - Cyperus scariosus R. Br - F - Cyperaceae - equal parts of above ingredients are taken and made into decoction named Anantādi kvātha. It should be taken regularly until fever becomes normal. [1/25]

स्वयमेव च पैत्तिकं ज्वरं शमयेत् पर्पटजः कषायकः।
यदि चन्दनसेव्यनागरैः सहितः किं पुनरत्र चिन्तया॥ २६॥

Decoction of Parpaṭajah - Pittapāpaḍā in the treatment of Pitta Jvara (fever excited by pitta).

Only the Kvātha (Decoction) of *Pittapāpaḍā* - L - Polycarpea corymbosa Lam - F - Caryophyllaceae alleviates the Pitta jvara - fever excited by pitta. If in that *Lāla Candana* - E - Red Sanders Wood - Red Sandal Wood - L - Pterocarpus santalinus - Linn. f - F - Leguminosae, *Khasa* - E - Cuscus grass - L - Andropogon muricatus Retz - vetiveria zizanioides (Linn) Nash - F Gramineae and *Soṁṭha* - E - Dry Zingiber - Ginger - L - Zingiber officinale Roscoe - F - Zingiberaceae are mixedwith its efficacy becomes unquestionable. [1/26]

NOTE :

In *Śārṅgadhara - Saṁhitā* only in place of *Soṁṭha* - Dry Zingiber, *Netrabālā* - L - Pavonia odorata Willd has been used. The rest formulation is unchanged.

In my opinion in place of Nāgaraih the drug or word Bālakaih (Netrabālā) is more suitable. Because qualities of Netrabālā are Śītalam (Cold), rūkṣam (dry) Laghu (light) Dīpana (or medicines which without helping the digestion of undigested food, simply excites the appetite) and Pācana - (or medicines which cause the digestion of undigested food, without exciting the appetite). Netrabālā is both Dīpana and Pācana.

तृण्मूर्च्छादाहपित्तासृक्शमनो भेदनः स्मृतः।
(एकः पर्पटकः श्रेष्ठः पित्तज्वरविनाशनः॥ १६॥
किं पुनर्यदि युज्येत चन्दनोशीरवालकैः।)

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Śārṅgadhara Saṁhitā.

Kvātha of parpaṭaka alone is capable of curing pittajvara, what to tell, when it is taken along with *candana, uśīra* and *vālaka* (cures it more efficiently). (16)

मायुञ्च मद्कृद् वायुर्ज्वलन्मणिमनोहरे।
रेवातीरे यतो वेणुक्वणोस्त्यत्र हृतव्यथः॥ २७॥

Thereafter another way of allaying Pittaja jvara (fever due to aggravation of Pitta) is being described here.

Oh beloved! having a lusture of jewels, the cold wind which flows on the banks of river Revā and the instrumental voice of Vīṇā (Indian lute) wards off all types of ailments and therefore it also calms the burning sensation due to Pitta (Pittaja Dāha). [1/27]

जलजजलजवाहं हरहरहरति ज्वरम्।
प्रबलनिदाघवमी निपीयमानं प्रिये नूनम्॥ २८॥

Decoction for (Dāha) burning sensation and (Vamana) Vomiting - Neusea - desire to vomit. Chardi - (Vomiting and Nausea).

In the burning sensation of acute fever (Prabala Dāha jvara) and Vomiting (Chardi Roga), the decoction of *Khasa* - E - Cuscus grass - L - Andropogon muricatus Retz - Vetiveria zizanioides (Linn) Nash - F - Gramineae, and *Nāgarmothā* - L - Cyperus scariosus R. Br - F - Cyperaceae, is a sure and certain remedy, [1/28]

लोहितचन्दनपद्मकधान्यच्छिन्नरुहापिचुमन्दकषाय: ।
पित्तकफज्वर दाह पिपासा छर्दिविनाशहुताशकर: स्यात् ॥ २९ ॥

Decoction of Lohita Candanādi in the treatment of fever due to excitement of Pitta and Kapha.

Lāla Candana - E - Red Sanders Wood - Red Sandal Wood - L - Pterocarpus santalinus - Linn. f - F - Leguminosae, *Padmakāṣtha (Padmākha)* - E - Mild Himalaya Cherry - L - Prunus puddum Roxb. ex Wall - F - Rosaceae, *Dhaniā* - Coriander fruit - L - Coriandrum sativum Linn - F - Umbelliferae, *Giloya* - E - Tinospora - L - Tinospora cordifolia (Willd) Miers - F - Menispermaceae and *Bark of Nīma* - E - Neem Tree - Margosa - Indian Lilac - L - Azadirachta indica - A. Juss - Melia azadirachta - Linn - F - Meliaceae - Kvātha (decoction) of the above ingredients alleviates Pitta kapha Jvara (fever due to excitement of Pitta and Kapha), Dāha (Jalana) - (burning sensation), Pipāsā (thirst), Vamana - (Vomiting) and Mandāgni (Loss of Appetite). [1/29]

COMMENT :

Some physicians add Madhu (Honey) in the above described decoction when it becomes cool. This decoction mixed with Madhu (Honey) alleviates thirst (Pyāsa) completely.

सहस्त्रधौतेन घृतेन कर्तुरभ्यंगमोष: कृशतां बिभर्ति ।
अन्यांगनासंगमसादरस्य स्वीयेषु दारेषु यथाभिलाष: ॥ ३० ॥

Use of thousand times purified old clarified butter in the burning sensation in the body.

Abhayaṅga - Smearing the body with unctuous or oily substances prepared by *Ghṛta* - Ghee (clarified butter).

Sahastradhauta ghṛta - When the process of purifying is applied in thousand times on *Purānā* (old) ghṛta. This type of medicinal preparation is called Sahastradhauta ghṛta.

Abhayaṅga (Smearing) the body with *Sahastradhauta ghṛta* (thousand times purified clarified butter) alleviates the *Dāha* (burning sensation in the body) of a person as well as an adulterous - (sexual intercourse of a married person with a lady who is not the woman to whom he is married), man has no desire to copulate with his own wife because he has a strong attachment with an unchastewife of other person. [1/30]

द्राक्षारग्वधयो: क्काथ: पीत: पित्तज्वरापह: ।
पर्पटाब्दामृतातिक्ता युक्तश्चेत् किं सुधा तत: ॥ ३१ ॥

Drākṣādi Kvātha - (Decoction of Drākṣādi) in Pitta Jvara (fever excited by pitta).

Decoction of *Munakkā* - E - Grapes - L - Vitis vinifera Linn F - Vitaceae and *Amaltāsa* - E - Pudding pipe Tree - Indian Laburnum - Purging Cassia - L - Cassia fistula - Linn - F - Leguminosae, if taken orally cures Pitta Jvara (fever excited by pitta). If it is combined with *Pittapāpaḍā* - L - Polycarpea corymbosa Lam - F - Caryophyllaceae, *Nāgaramothā* - L - Cyperus scariosus R. Br - F - Cyperaceae, *Harītakī* - E - Myrobalans - Chebulic Myrobalans - L - Terminalia chebula Retz - Terminalia citrina Roxb - F - Combretaceae, *Kuṭakī* - E - Picrorhiza - L - Picrorhiza kurroa Royle ex Benth - F - Scrophulariaceae.Then it becomes efficacious like nectar. One should not suspect its effectiveness. [1/31]

NOTE :

As mentioned in Cakradatta

द्राक्षाऽऽदिक्काथ: द्राक्षाऽभयापर्पटकाब्दतिक्ताक्काथं सशम्पाकफलं विदध्यात् ।
प्रलापमूर्च्छाभ्रमदाहशोषतृष्णाऽन्विते पित्तभवे ज्वरे तु ॥ ९० ॥

Drākṣādi

Decoction of drākṣā, harītakī, parpaṭa, musta and kaṭukā added with the fruit - pulp of āragvadha should be administered in paittika fever attended with delirium, fainting, giddiness, burning sensation, wasting and thirst. [90]

Cakradutta p. 14, Jvara.

अतिमञ्जुलबञ्जुलानिलैरलिनीसंकुलचञ्चलोत्पलैः ।
जलकेलिकलाकुतूहलैरपि पित्तज्वरजा रुजो जयेत्॥ ३२॥

A mode of treatment for burning sensation (Dāha pratīkāra).

The cool and low wind flowing through *Aśoka tree* - L - Saraca indica Linn - F - Leguminosae which carries its fragrance also waving due to large black bees buzzing on them and also by (Jalkṛḍā) splashing artfully and curiously water on one another are the ways which are capable to subside burning sensation caused by fever due to excitement of pitta. [1/32]

COMMENT

In this verse it seems that the author recommends to remove the burning sensation of the patient of pitta jvara, the patient should be kept in a garden of Aśoka trees in the centre of which there is a pond in which lotus flowers bloom.

In Caraka also—

नद्यस्तडागाः पद्मिन्यो ह्रदाश्च विमलोदकाः।
अवगाहे हिता दाहतृष्णाग्लानिज्वरापहाः॥ २६४॥
शीतानि चान्नपानानि शीतान्युपवनानि च।
वायवश्चन्द्रपादाश्च शीता दाहज्वरापहाः॥ २६६॥

Caraka Saṁhitā - Cikitsāsthānam, Chapter III On treatment of Jvara, page 78.

Rivers, tanks, lotus leaves and clean ponds which pacify burning sensation, thirst, malaise and fever should be used for bath. 264

Cold food and drinks, gardens, breeze and moon - rays pacify the fever with burning sensation. 266

सुकलत्रकलत्रपुत्रमित्रैः सुचरित्रैर्जलयन्त्रकैर्विचित्रैः।
सरसीसरसीरुहैरुदारैरतिदाघस्य निवर्तनं प्रकुर्यात्॥ ३३॥

Charming women having thin waist, worthy sons, well wisher friends, people having good character and faith in worship, apartments displaying various types of water fountains, bloomed lotus and decorated pools remove acute burning sensation (Tibra Dāha). [1/33]

COMMENT

In Caraka also

प्रियाः प्रदक्षिणाचाराः प्रमदाश्चन्दनोक्षिताः।
सान्त्वयेयुः परैः कामैर्मणिमौक्तिकभूषणाः॥ २६५॥

Caraka - Saṁhitā, Ch. III, 265; p 78

Rivers, tanks, lotus leaves and clean ponds which pacify burning sensation, thirst, malaise and fever should be used for bath. Such persons should be entertained with passionate movements by charming and favourite women pasted with sandal and wearing jewels and pearls.

II 265 II, Caraka - Saṁhitā.

लीलावलोकनविलोलविलोचनानाम्-
मुक्तालताऽऽकुलकुचस्थलमञ्जुलानाम्।
सन्दिग्धमुग्धवचसां सुविलासिनीनाम्-
आलिंगनं सकलदाहमपाकरोति॥ ३४॥

Embracing of matured beloved mistresses having affectionate looks and roving eyes, shy in speech and having beautiful hard breasts decorated with pearl necklace removes all types of distresses (Santāpa). [1/34]

सरसीकमलं गतपंकमलं विलसत्कमलम्प्रसरत्कमलम्।
हृतशोकमलङ्घ्यधनं किमलं सकलं न निराशितुमोषभरम्॥ ३५॥

The clear water (without mud) of ponds adorned with lotus flowers, absence of sorrow, wealth according to one's need, do all these amnities can not relieve all types of burning sensations (Dāha samūha). In other way in the presence of all these amnities any kind of burning sensation can not be felt. [1/35]

यदा रसालोऽपि वरीवृतीति यदा मयूरोऽपि नरीनृतीति।
यदा समीरोऽपि सरीसरीति तदा निदाघस्तु मरीमरीति॥ ३६॥

When mangoes begin to ripe, peacocks begin to dance cheerfully and sufficient cool winds begin to flow then all kinds of heat (Nidāgha - summer heat) naturally subside. [1/36]

यदि मृगांकमुखी मुखदृग्वपुः सुखकरेण करेण परामृशेत्।
श्रमनिदाघतृषां निकरस्तदा ज्वरवतो लवतः किमु संव्रजेत्॥ ३७॥

If a fair faced mistress with her gentle and tender hand touches the face, eyes and body of a patient suffering from burning sensation the tiredness, burning sensation, thirst (Pipāsā) and all the sufferings disappear. [1/37]

उशीरशीतद्युतिशीतले यः क्षणे क्षणे तापमपाकरोति।
सौधानि धाराधरचुम्बितानि हारीणि गीतानि निशामुखानि॥ ३८॥

Oh beloved! having the virtues of *Khasa* - E - Cuscus grass - L - Andropogon muricatus Retz - Vetiveria zizanioides (Linn) Nash - F - Gramineae and moon rays in removing the disorders of heat. The patient who is suffering from burning sensation (Dāha Pīḍā) wants to remove it should live in apartments surrounded by clouds, listen pleasing songs and look at evening scene. [1/38]

COMMENT

It seems the author recommends hill station like Kāśmīra, Śimalā, Masūrī, Nainītāla etc. for such patients. Such scenes are common there in rainy season.

सरोजराजिराजिते रजोविरञ्जिताजिरे।
गृहे सुदीर्घिका प्रिये निदाघनाशकारिणी॥ ३९॥

The heat (Nidāgha) can be subsided by living at the pond situated near courtyard decorated with rows of blooming lotus flowers and scented by the air flowing through these flowers which contains their pollen as it flows through the pond to the courtyard. [1/39]

सारिकाशुकयोः स्वर्णमये पिञ्जरपञ्जरे।
स्थितयोश्च कलालापाः परमानन्ददायिनः॥ ४०॥

The love utterings of male and female parrots kept seprately in golden cages gives extreme pleasure and calm to the patient. [1/40]

हारेण गुणिना यस्य संगतिः सम्प्रजायते।
तस्य दाहः शमं याति नात्र कार्या विचारणा॥ ४१॥

There should be not any suspicion in the saying that bearing string necklace of pearls relieves burning sensation (Dāha). [1/41]

उल्लसल्लोलकल्हारे सुन्दरीजनसुन्दरे।
अगारे रुचिराकारे स्वापो दाघमपोहति॥ ४२॥

Sleeping in a comfortable house near lily pool containing white lotus flowers, surrounded by charming and beloved mistresses relieves burning sensation (Dāha). [1/42]

केदारः कुमुदं कान्ता केतकी काननं कथा।
ककारषट्कं सन्दिष्टं महादाहविनाशनम्॥ ४३॥

Kedārah (water filled fields), *Kumuda* (blooming lily flowers) - E - White lily - L - Nymphaea alba Linn - F - Nymphaeaceae; *Kāntā* (association with beloved mistress), *Ketakī* (flower of *Kevaḍā*) - E - Screw Pine - L - Pandanus odoratissimus Roxb - F - Pandanaceae, *Kānanam* (Kitchen garden), *Kathā* (pleasent dialogue with friends), all these six which begin with letter *ka* also relieve the acute burning sensation (Tībra Dāha). [1/43]

सल्लकीरुचिरमालतमालनारिकेललवलीकदलीभिः।
चञ्चलाभिरनिलेन बलेन कस्य दाहमपहन्ति न योगाः॥ ४४॥

The cool air passing through following trees and living at high altitude places where these trees grow relieves burning sensation (Dāha) of every one. The efficacy of this treatment is unquestionable. The names of the trees are *Salaī* - L - Boswellia serrata Roxb - F - Bueseraceae, *Tamāla* - E - Indian Gamboge Tree - L - Garcinia morella Desr. - F - Guttiferae, *Nāriyala* - E - Coconut - L - Cocos nucifera Linn - F - Palmea, *Lavalī* - E - Star goose berry - Country goose berry - L - Cicca acida (Linn) Merrill - Syn - Phyllanthus distichus Muell Skells - F - Euphorbiaceae, *leaves of Kelā* - E - Plantain - L - Musa sapientum Linn - F - Musaceae. [1/44]

कुसुमसायकसायककोमले हरिणलाञ्छनलाञ्छनलोचने।
कमलविष्टरविष्टरभूषिते हरति कस्य रुजं न शुकस्य वाक्॥ ४५॥

Oh Ratnakale! tender as a flower, roving eyes like a deer and charming like lotus, who's sufferings due to burning sensation (Dāha janita pīḍā) can not be removed by the chatterings of a parrot? In other words the sufferings of every one due to burning sensation are removed by the utterings of a parrot. [1/45]

शिशिरदीधितिदीधितिसंहतिः परिमलाऽऽकुलपेलवपल्लवाः।
हृदयरञ्जनकोकिलकोकिलाकलकलश्रवणं च निदाघजित्॥ ४६॥

Concentration of moon rays, tender sprouts containing

pollen of flowers and pleasing voice of cuckoo pair all these three are the well known ways for removing burning sensation (Dāha). [1/46]

पित्तज्वरे किं रसफाण्टलेपैः किं वा कषायैरमृतेन किंवा।
पेयं प्रियायामुखमेकमेव लोलिम्बराजेन सदानुभूतम्॥ ४७॥

An advice of author to take kiss for the remedy of Paettic jvara (fever due to excitement of Pitta).

What is the need of administering *Svarasa* (expressed fresh juices), *Phāṇṭa* (Infusions) and *Lepa* (Topical application - plasters applied moist and cold to the skin) or what is also the need of administering the Kvātha (Decoction) and even taking cold water in *Paettic jvara* (fever due to excitement of Pitta). Kissing the lips of beloved alleviates the *Pitta jvara* (fever excited by Pitta). Lolimbarāja has established this remedy from his own experience. Because his beloved Ratnakalā was extremly beautiful young lady. [1/47]

NOTE

Svarasa (fresh juice).

आहतात्तत्क्षणाकृष्टाद्द्रव्यात्क्षुण्णात्समुद्धरेत्।
वस्त्रनिष्पीडितो यः स रसः स्वरस उच्यते॥ २॥

The juice extracted from a fresh green drug by pounding it and squeezing through cloth, is called Svarasa (pure juice, native juice, extract).

Chap. I, 1/2, Śārṅgadhara - Saṁhitā, p. 51.

Phāṇṭa (Infusions).

क्षुण्णे द्रव्यपले सम्यग्जलमुष्णं विनिक्षिपेत्।
मृत्पात्रे कुडवोन्मानं ततस्तु स्त्रावयेत्पटात्॥ १॥
तस्य चूर्णद्रवः फाण्टस्तन्मानं द्विपलोन्मितम्।
सितामधुगुडादींश्च क्वाथवत्तत्र निक्षिपेत्॥ २॥

One pala of a powdered drug and one *kuḍava* of hot water are kept in a mud pot, and filtered through cloth after some time. This liquid known as *Chūrṇa-drava* or *phāṇṭa* (infusion) is administered in doses of two *palas*; honey, sugar or jaggery to be added shall be in the same proportion as that of Kvātha.

Chap. III, p. 77, I-1/2 Śārṅgadhara Saṁhitā.

Lepa (Topical application).

Ālepana (topical application) also known as *lipta, lepa* or *lepana* is of three kinds, viz, *viṣaghna* (anti-poisonous) and *varṇya mukha-lepa* (cosmetic application over the face to improve colour and complexion).

Ch. XI, p. 235, 1/11, Śāraṅgadhara Saṁhitā.

बिभीतफलमज्जाया लेपो दाहार्तिनाशनः।

Paste of marrow of *vibhītakī* fruit relieves burning sensation of the skin.

4/11, Ch. XI, p. 236 Śāraṅgadhara Saṁhitā.

Kvātha (decoctions).

The drugs should first be cut into small pieces, or pounded, if necessary. These should then be boiled over a slow fire. One part of the vegetable substances should be boiled in sixteen parts of water till only a fourth of the water remains in the vessel. The liquid should then be strained through a piece of cloth. When decoctions are made of dry substances, eight parts of water may be used. Decoctions are administered by adding to them salt, honey, sugar, treacle, alkaline, ashes, ghee, oil, or medicinal powders as the case may require.

In the other treatises of Āyurveda above ways are recommended for the treatment of paettic jvara (fever due to excitement of Pitta). But Lolimbarāja has recommended the kissing of the lips of beloved to alleviate the Pitta jvara (fever excited by Pitta).

कृष्णाकृष्णामूलचव्याग्निविश्वैरेभिः सर्वैर्जायते पञ्चकोलम्।
वातश्लेष्मद्वेषि धत्ते हुताशं मुग्धे कान्ते तन्वि सुभ्रु प्रसन्ने॥ ४८॥

Pañcakola Kvātha in Vātaśleṣma jvara.

Decoction of *Pañcakola* (group of the following five drugs—

1. pippalī, 2. pippalīmūla, 3. cavya, 4. citraka, 5. nāgara.) in the treatment of fever due to excitement of Vāta and kapha (śleṣma).

Oh beloved! cheerful and having attractive eye-brows,

pleasent mannered and having a thin waist, the group of five drugs given below is called *Pañcakola - Pippalī - Choṭī pīpal* - E - Dried unripe fruit of Long pepper - Dried catkins - L - Piper longum Linn - cavica roxburghii - F - Piperaceae, Pippalīmūla - E - Piper root - L - Root of Piper longum Linn (dried stem - knots) - F - Piperaceae, Cavya - L - Piper chaba Hunter - Piper officinarum Cas D.C. - F - Piperaceae, *Cītā* - Ceylon Lead wort - White Lead wort - L - Plumbago zeylanica Linn - F - Plumbaginaceae, and *Sonṭha* - Dry Zingiber - Ginger - L - Zingiber officinale Roscoe - F - Zingiberaceae. The Decoction of Pañcakola (Group of five drugs) removes fever due to excitement of Vāta and Kapha (śleṣma) - Vāta śleṣma jvara and increases appetite (Agni Dīpana). [1/48]

NOTE :

माषैश्चतुर्भि शाणः स्याद्धरणः स निगद्यते।
टंकः स एव कथितस्तद्द्वयं कोल उच्यते॥

Measurement of Kola according to Māgadha Māna.

four māṣās make one śāṇa (also known as dharaṇa, ṭaṅka) two śāṇas make one kola (also known as kṣudraka, Vaṭaka, draṅkṣaṇa); two kolas make one karṣa.

māṣa	=	approximately one gram.
Four māṣas	=	One śāṇa
Two śāṇa	=	One Kola

Because each of the above five ingredients are taken one kola each. Therefore the group of the five is called Pañcakola or five ingredients each to the weight of one kola when mixed together are called Pañcakola.

Ch. - 1, p. 5, 20/1, Śārṅgadhara - Saṁhitā, Section 1.

बालेऽबाले बालबालेऽबलेऽस्मै हृच्छूलामश्लेष्मवातज्वरेषु।
मुस्तातिक्ताग्रन्थिपथ्याऽरुजानां क्राथः सम्यग्दीपनः पाचनश्च॥ ४९ ॥

Vāta śleṣma jvara (fever due to excitement of Vāta and Kapha (śleṣma).

[fever associated with kapha and Vāta]

[Decoction for fever due to excitement of Vāta and Kapha (śleṣma).]

Oh wise young beloved lady having tender locks! The patient suffering from heart pain and in the fever due to excitement of Kapha and Vāta accompanied by āma doṣa (Endotoxins - Faults due to indigestion - unclearified doṣas) - Āma doṣayukta Kaphavātajvara should take the decoction of *Nāgarmothā* - L - Cyperus scariosus R. Br - F - Cyperaceae, *Kuṭakī* - E - Picrorhiza - L - Picrorhiza kurroa Royle ex Benth - F - Scrophulariaceae, *Pīparāmūla* - E - Piper root - L - Root of Piper longum Linn - F - Piperaceae, *Haraḍa* - E - Myrobalans - Chebulic Myrobalans - L - Terminalia citrina Roxb - F - Combretaceae, *Amalatāsa* - E - Pudding pipe Tree - Indian Laburnum - Purging cassia - L - Cassia fistula - Linn - F - Leguminosae. This decoction stimulates appetite (Agni Pradīpan) and digest food. In other texts this decoction is known as *Āragvadhādi kvātha* (Āragvadhādi decoction). [1/49]

NOTE :

आरग्वधादिकषायः आरग्वधग्रन्थिकमुस्ततिक्ताहरीतकीभिः क्रथितः कषायः।
सामे सशूले कफवातयुक्ते ज्वरे हितो दीपनपाचनश्च॥ १४१ ॥

According to Cakradatta—

Āragvadhādi

Decoction of āragvadha, pipplimūla, musta, kaṭukā and harītakī is appetiser and digestive and is useful in fever associated with kapha and Vāta. [141]

Cakradutta, Jvara, p. 22, 141.

कृष्णाद्रिकृष्णामलकीहरीतकीक्राथे प्रपीते दिवसेषु सप्तसु।
ज्वरः स्ववृद्धिं दहनाय यच्छति ज्वराय कार्श्यंदहनश्च यच्छति॥ ५० ॥

Decoction to lessen the fever and to stimulate appetite.

Decoction of *Śilājita* - E - Bitumen - exudate of rocks-Gold etc. contained in mountains, when heated in the sun, exude a lac - like substance soft, smooth and clear. This is known as śilājatu, Pippalī - E - Long pepper - Dried catkins - L - Piper longum Linn - cavica roxburghii - F - Piperaceae, *Āmvalā* - Emblic Myrobalan - Indian gooseberry - L - Phyllanthus emblica Linn - Emblica officinalis Gaertn - Euphorbiaceae, *Harītakī* - E - Myrobalans - Chebulic Myrobalans - L - Terminalia chebula Retz - Terminalia

citrina Roxb - F - Combretaceae, should be given to the patient of fever after seven days. It's use stimulates appetite and removes fever. Ultimately the patient of fever becomes free of symptoms. [1/50]

उग्रापटोलात्रिफलावृषामृता—तिक्ताकषाये मधुना समन्विते।
पीते सति स्यात् ससुखः कफज्वरी नरः सकामः प्रमदाधरे यथा॥ ५१॥

Decoction of Vacādi (Vacādi kvātha) in fever due to excitement of Kapha (Kapha jvare).

Decoction (Kvātha) of *Bālavaca* - E - Sweet Flag - L - Iris germanica Linn - F - Iridaceae, *Paravala kī Nāla* - Stem of Paravala - L - Trichosanthes dioica Roxb - F - Cucurbitaceae, *Triphalā* (*Harada* - E - Myrobalans - Chebulic Myrobalans - L - Terminalia chebula Retz - Terminalia citrina Roxb - F - Combretaceae, *Baheḍā* - E - Beleric Myrobalans - Beddanut - L - Terminalia belerica Roxb - F - Combretaceae, *Āmvalā* - Emblic Myrobalan - Indian gooseberry - L Phyllanthus emblica Linn - Emblica officinalis Gaertn - F- Euphorbiaceae), *Aḍūsā* - E - Malabar nut - L - Adhatoda vasica Nees - F - Acanthaceae, *Giloya* - E - Tinospora - L - Tinospora cordifolia (Willd) Miers - F - Menispermaceae, *Kuṭakī* - E - Picrorhiza - L - Picrorhiza kurroa Royle ex Benth - F - Scrophulariaceae, when cool mixed with honey (Madhu) gives relief to the patient suffering from fever due to excitement of Kapha (Kapha Jvara) in the same manner as kissing the lips of a charming beloved lady gives relief to a lustful person. [1/51]

NOTE :

त्रिफलापटोलवासाच्छिन्नरुहा रोहिणी च षड्ग्रन्था।
मधुना श्लेष्मसमुत्थे दशमूली-वासकस्य वा क्राथः॥

चक्रदत्त, ज्वर, पृष्ठ, १७, १०७.

Triphalā, paṭola, vāsā, guḍucī, kaṭukā and vacā - this decoction added with honey is efficacious in kaphaja fever. Similar in effect is the decoction of daśamūla and vāsā. [107]

Cakradutta, Jvara, page 17, 107.

Lolimbarāja has made no change in the above formula. The stem of *Paravala* - L - Trichosanthes dioica Roxb, is given to reduce the excessive kapha. It is also mentioned in Bhāva

Prakāśa that stem of *Paravala* - L - Trichosanthes dioica Roxb (Nālam śleṣmaharam) reduces kapha.

व्याघ्री - अमृतौषधतोयदभार्ङ्गीधन्वयवासमुत्थकषायः।
हन्ति कणारजसा कफजार्ति पुत्रइव प्रमदः पितृकीर्तिम्॥ ५२॥

Kapha jvare Kaṇṭakāryādi Kvātha.

Decoction of Kaṇṭakāryādi in the fever due to excitement of Kapha.

Kaṇṭakārī - L - Solanum xanthocarpum Schrad & Wendle - F - Solanaceae, *Giloya* - E - Tinospora - L - Tinospora cordifolia (Willd) Miers - F - Menispermaceae, *Sonṭha* - E - Dry Zingiber - Ginger - L - Zingiber officinale Roscoe - F - Zingiberaceae, *Nāgarmothā* - L - Cyperus scariosus R. Br - F - Cyperaceae, *Bhārangī* - L - Clerodendrum serratum. (Linn) Moon - Clerodendron serratum, Spreng - F - Verbenaceae, *Javāsā* - E - Arabian or Persian Manna Plant - L - Alhagi camelorum - Fisch - F - Leguminosae - decoction (kvātha) of the above mentioned ingredients if taken alongwith powder (Cūrṇa) of *Pippalī* - E - Long pepper - Dried catkins - L - Piper longum Linn - Cavica roxburghii - F - Piperaceae, alleviates completely fever due to excitement of kapha (Kapha jvara) similarly as an ill mannered proud son tarnishes the high esteem of his father in the society. [1/52]

भार्ङ्गीगुडूचीधनदारुसिंही - शुण्ठीकणापुष्करकैः कषायः।
ज्वरं निहन्ति श्वसनं क्षिणोति क्षुधां करोति प्रुरुचिं तनोति॥ ५३॥

Decoction of Bhāraṅgyādi in the treatment of fever accompanied with Bronchitis (Śvāsayukta jvara).

Bhāraṅgī - L - Clerodendrum serratum (Linn) Moon - L - Clerodendron serratum - Spreng - F - Verbenaceae, *Giloya* - E - Tinospora - L - Tinospora cordifolia (Willd) Miers - F - Menispermaceae, *Nāgaramothā* - L - Cyperus scariosus R. Br - F - Cyperaceae, *Devadāru* - E - Himalayan cedar - Pinus deodar - L - Cedrus deodara (Roxb) Loud - F - Pinaceae, *Kaṇṭakārī* - L - Solanum xanthocarpum Schrad & Wendle - F - Solanaceae, *Soṅtha* - E - Dry Zingiber - Ginger - Zingiber officinale Roscoe - F - Zingiberaceae, *Pīpala* - E - Long pepper - Dried catkins - L - Piper longum Linn - Cavica roxburghii - F - Piperaceae, *Pohakaramūla* - E - Orris root - L - Iris germanica Linn - F - Iridaceae, - decoction (Kvātha) of equal parts of the above

ingredients if taken alleviates jvara (fever), Śvāsa (Asthma) and promotes hunger and taste. [1/53]

पिबति यः कुलकत्रिफलावचामधुकनिम्बयुतं मधुना तथा।
ज्वर उपैति शमं कफपित्तजो गणकरोषकृतो विभवो यथा॥ ५४॥

Decoction of Paṭolādi (Paṭolādi Kvātha) in the fever due to excitement of Kapha and pitta (Kapha Pitta jvare).

Leaf of Paravala - L - Trichosanthes dioica Roxb - F - Cucurbitaceae, *Triphalā* (*Haraḍa* - E - Myrobalans - Chebulic Myrobalans - L - Terminalia chebula Retz - Terminalia citrina Roxb - F - Combretaceac, *Baheḍā* - E - Beleric Myrobalans - Beddanut - L - Terminalia belerica Roxb - F - Combretaceaé, *Āmvalā* - Emblic Myrobalan - Indian gooseberry - L - Phyllanthus emblica Linn - Emblica officinalis Gaertn - F - Euphorbiaceae), *Bālavaca* - E - Sweet Flag - L - Iris germanica Linn - F - Iridaceae, *Mahuā* - L - Bassia latifolia Roxb - F - Sapotaceae, *Bark of Nīma* - Neem - Margosa - Indian Lilac - L - Azadirachta - Linn - F - Meliaceae, the decoction of the above ingredients alleviates fever excited by Kapha and Pitta in the same way as a wealth of a person who insults an astrologer is destroyed. [1/54]

मम द्रवं विस्मयमातनोति रुचिं चरीकर्त्यरुचः कषायः।
निपीडितोरोजसरोजकोशा योषा प्रमोदं प्रचुरम्प्रयाति॥ ५५॥

Remedy to remove the bitter taste of the mouth caused by fever.

Decoction which improves taste.

I am surprised to see the contrasts that a decoction of Kuṭakī - E - Picrorihiza kurroa Royle ex Benth - F - Scrophulariaceae - although has bitter taste of its own yet it alleviates the bitter taste of mouth caused by fever as pressing nipples of the such female breasts those exhibit the beauty like the buds of lotus flower, provides more pleasure to the young women instead of giving them pain. [1/55]

पिप्पलिपौष्करकट्फलशृंगी चूर्णकृतो मधुमानवलेहः।
श्लेष्मतमस्तपनो ज्वररक्षोदाशरथिः कसनश्वसनघ्नः॥ ५६॥

The powder (Cūrṇa) made from *Pippalī* - E - Long pepper - Dried catkins - L - Piper longum Linn - cavica roxburghii - F - Piperaceae, *Pohakaramūla* - E - Orris root - L - Iris germanica Linn - F - Iridaceae, *Kāyaphala* - Box Myrtle - Bay - berry - L - Myrica nagi - Thunb - F - Myricaceae, *Kākaḍāsingī* - L - Pistacia integerrima - Stew - ex Brandis - F - Anacardiaceae, mixed well with honey (Madhu) to make a paste (Avaleha) if licked destroys diseases due to aggravation of Kapha (Kaphaja Roga) similarly as darkness is abolished by sun, it is like Rāma in destroying the demon of fever and this paste (Avaleha) is also beneficial in *Kāsa* - Bronchitis - Cough - pertusis and *Śvāsa* - (dyspnoea - Bronchial Asthma. [1/56]

अवलेहनिर्माणप्रकारः

NOTE :

क्वाथादीनां पुनः पकाद् घनत्वं सा रसक्रिया।
सोऽवलेहश्च लेह स्यात्तन्मात्रा स्यात्पलोन्मिता॥
तस्य परीक्षणम्
सुपक्के तन्तुमत्वं स्यादवलेहोऽप्सु मज्जति।
स्थिरत्वं पीडिते मुद्रा गन्धवर्णरसोद्भवः॥

By *Avaleha* is meant extract. Decoctions are boiled down to a thick consistence. When properly made, it does not readily dissolve in water. It can be drawn out into wires and will receive impressions of coins or seals. *Avaleha* is administered with the addition of honey, sugar, powders, decoctions, & c.

By *Cūrṇa* is meant powders. These are prepared by pounding dry medicinal substances with a pestle and mortar. The pounded substance is strained through a piece of cloth.

Kaphaja Roga - diseases born due to aggravation of Kapha. (Śleṣma).

पञ्चाङ्घ्रिद्वयपौष्करेन्द्रजशटीदुः स्पर्शराजीफलै-
स्तक्ताकर्कटशृंगिभारंगिसहितैरेभिः कृतात् क्काथतः।
हिक्कापार्श्वहृदर्तिवान्तिकसनश्वासत्रिदोषा अपि
प्रौढा यान्ति पराभवं खलु यथा वेदान्तिनस्तार्किकात्॥ ५७॥

Decoction of Daśamūlādi

(The formulation prepared through a combination of ten roots known as Daśmūlādi) in the fever caused by all the three doṣās viz Vāta, Pitta and Kapha (Tridoṣa jvare).

Decoction (Kvātha) of *Daśamūla* (Both *Pañcamūla*) viz; *Bela* - E - Bael fruit - E - Bengal quince - L - Aegle marmelos Corr F - Rutaceae, *Sonāpāthā* - L - Oroxylum indicum Vent - F - Bignoniaceae, *Gambhārī* - L - Gmelina arborea Linn - F - Verbenaceae, *Pāḍhala* - L - Steriospermum suaveolens DC - F - Bignoniaceae, *Araṇi* - L - Premna integrifolia Linn - F - Verbenaceae, *Śālaparṇī (Sarivana)* - L - Desmodium gangeticum DC - F - Leguminosae, *Pṛsniparṇi (Pithavana)* - L - Urariapicta Desv - F - Leguminosae, *Choṭī Kaṭerī* - L - Solanum xanthocarpum Schrad & Wendle - F - Solanaceae, *Baḍī Kaṭerī* - L - Solanum indicum Linn - F - Solanaceae, *Gokharū* - E - Small Caltrops - L - Tribulus terrestris Linn - F - Zygophyllaceae, *Pohakaramūla* - E - Orris root - L - Iris germanica Linn - F - Iridaceae, *Indrajau* - L - Holarrhana antidysenterica Wall - F - Apocynaceae, *Kacūra* - E - Zedoary - L - Curcuma zedoaria Rosc - F - Zingiberaceae, *Durālabhā* - L - Fagonia arabica Linn - F - Zygophyllaceae, *Paravala kī Pattī* - Leaf of Paravala - L - Trichosanthes dioica Roxb - F - Cucurbitaceae, *Kuṭakī* - E - Picrorhiza - L - Picrorhiza kurroa Royle ex Benth - F - Scrophulariaceae, *Kākaḍāsingī* - L - Pistacia integerrima - Stew - ex Brandis - F - Anacardiaceae, *Bhārangī* - L - Clerodendrum serratum (Linn) Moon - Syn - Clerodendron serratum - Spreng - F - Verbenaceae, alleviates *Hikkā* - *Hicakī* - Hiccough, *Pasaliyo kā darda* - Pain in the ribs - Chest pain, *Hṛdaya kī Vedanā* - Pain in cardiac region, *Vamana* - Vomiting and Nausea, *Kāsa* - various types of cough - Acute and chronic Bronchitis and Bronchiectasis, *Śvāsa* - dyspnoea - Bronchial Asthma - Asthma - Difficult or laboured breathing, *Sannipāta Jvara* - Sannipāta fever - Highly toxic and septic fevers - fever caused by combination of the three doṣas Vāta, pitta and kapha, in the same way as the philosophers are defeated by logicians during conversation. In the other words as one logician can defeat many philosophers during conversation in the same way this single formula destroys many diseases. [1/57]

NOTE :

According to Cakradatta—

बृहत्पञ्चमूलम् बिल्वश्योनाकगम्भारीपाटलागणिकारिका:।
दीपनं कफवातघ्नं पञ्चमूलमिदं महत्॥ १६८॥

Bṛhat pañcamūla

Bilva, śyonāka, gambhārī, pāṭalā and agnimantha - this is known as 'bigger five roots' (bṛhat pañcamūla). It stimulates digestive fire and alleviates kapha and Vāta. (168)

Cakradatta p. 26, 168, Jvara.

लघुपञ्चमूलम् शालपर्णीपृश्निपर्णीबृहतीद्वयगोक्षुरम्।
वातपित्तहरं वृष्यं कनीय: पञ्चमूलकम्॥ १६९॥

Laghupañcamūla

Śālāparṇī, pṛśniparṇī, bṛhatī, kaṇṭakārī and gokṣura - this is 'smaller five roots'. It pacifies vāta and pitta and promotes semen. (169)

दशमूलम् उभयं दशमूलन्तु सन्निपातज्वरापहम्।
कासे श्वासे च तन्द्रायां पार्श्वशूले च शस्यते।
पिप्पलीचूर्णसंयुक्तं कण्ठहृद्ग्रहनाशम्॥ १७०॥

Daśamūla

Both combined together make daśamūla (ten roots). It alleviates sannipāta fever and is efficacious in cough, dyspnoea, drowsiness and chest pain. If mixed with pippali powder, it removes the disorders of throat and cardiac distress.

Cakradatta, 26, 169-170.

दशमूल्याद्यष्टादशांगक्राथ: दशमूली शटी शृंगी पौष्करं सदुरालभम्।
भार्गी कुटजबीजञ्च पटोलं कटुरोहिणी॥ १७२॥
अष्टादशांग इत्येष सन्निपातज्वरापह:।
कासहृद्ग्रहपार्श्वार्त्तिश्वासहिक्कावमीहर: ॥ १७३॥

Aṣṭādaśāṅga (Daśamūlyādi)

Daśamūla, śṛṅgi, puṣkaramūla, durālabhā, bhārgī, śaṭī, indrayava, paṭola and kaṭukā - this is known as 'aṣṭādaśāṅga' (having eighteen ingredients). It alleviates sannipāta fever, cough, cardiac distress, chest pain, dyspnoea, hiccough and vomiting. [172-173]

Cakradutta, 26, 172-173.

According to Caraka Saṁhitā—

सन्निपातज उच्यते॥ ८९॥

सन्निपातज्वरस्योर्ध्वं त्रयोदशविधस्य हि।
प्राक्सूत्रितस्य वक्ष्यामि लक्षणं वै पृथक् पृथक्॥ ९०॥
भ्रमः पिपासा दाहश्च गौरवं शिरसोऽतिरुक्।
वातपित्तोल्बणे विद्याल्लिंगं मन्दकफे ज्वरे॥ ९१॥
शैत्यं कासोऽरुचिस्तन्द्रापिपासादाहरुग्व्यथाः।
वातश्लेष्मोल्बणे व्याधौ लिंगं पित्तावरे विदुः॥ ९२॥
छर्दिः शैत्यं मुहुर्दाहस्तृष्णा मोहोऽस्थिवेदना।
मन्दवाते व्यवस्यन्ति लिंगं पित्तकफोल्बणे॥ ९३॥
सन्ध्यस्थिशिरसः शूलं प्रलापो गौरवं भ्रमः।
वातोल्बणे स्याद् द्व्यनुगे तृष्णा कण्ठास्य शुष्कता॥ ९४॥
रक्तविण्मूत्रता दाहः स्वेदस्तृड् बलसंक्षयः।
मूर्च्छा चेति त्रिदोषे स्याल्लिंगं पित्ते गरीयसि॥ ९५॥
आलस्यारुचिहृल्लासदाहवम्यरतिभ्रमैः।
कफोल्बणं सन्निपातं तन्द्राकासेन चादिशेत्॥ ९६॥
प्रतिश्या छर्दिरालस्यं तन्द्राऽरुच्यग्निमार्दवम्।
हीनवाते पित्तमध्ये लिंगं श्लेष्माधिके मतम्॥ ९७॥
हारिद्रभूत्रनेत्रत्वं दाहस्तृष्णा भ्रमोऽरुचिः।
हीनवाते मध्यकफे लिंगं पित्ताधिके मतम्॥ ९८॥
शिरोरुग्वेपथुः श्वासः प्रलापश्छर्द्यरोचकौ।
हीनपित्ते मध्यकफे लिंगं स्यान्मारुताधिके॥ ९९॥
शीतको गौरवं तन्द्रा प्रलापोऽस्थिशिरोऽतिरुक्।
हीनपित्ते वातमध्ये लिंगं श्लेष्माधिके विदुः॥ १००॥
श्वासः कासः प्रतिश्यायो मुखशोषोऽतिपार्श्वरुक्।
कफहीने पितमध्ये लिंगं वाताधिके मतम्॥ १०१॥
वर्चोभेदोऽग्निदौर्बल्यं तृष्णा दाहोऽरुचिर्भ्रमः।
कफहीने वातमध्ये लिंगं पित्ताधिके विदुः॥ १०२॥

Caraka - Saṁhitā, Cikitsāsthānam, Ch. II, p. 61, 89-102.

Now the fever caused by aggregation (of three doṣas) is being said. (I) will describe hereafter the symptom of the thirteen types of sannipātajvara (fever caused by aggregate) separately indicated earlier.

Giddiness, thirst, burning sensation, heaviness, excessive pain in head - these are the symptoms in fever caused by vāta - pitta as severe and kapha as mild.

Cold sensation, cough, anorexia, drowsiness, thirst, burning sensation, pain, distress - these are the symptoms in fever caused by severe Vāta and kapha and mild pitta.

Vomiting, alternating cold and hot sensation, thirst, fainting, pain in bones - these are the symptoms in fever caused by severe pitta and kapha and mild vāta.

Pain in joints, bones and head, delirium, heaviness, giddiness, thirst, dryness of throat and mouth - these symptoms are found in fever caused by severe vāta with subsidiary pitta and kapha.

Red faeces and urine, burning sansation, sweating, thirst, weakness and fainting - these are the symptoms in fever caused by severe pitta (with subsidiary vāta and kapha).

Lassitude, anorexia, burning sensation, vomiting, restlessness, giddiness, drowsiness and cough - these are the symptoms of fever caused by severe kapha (with subsidiary vāta and pitta).

Coryza, vomiting, lassitude, drowsiness, anorexia, poor digestion - these are the symptoms of fever caused by severe kapha, moderate pitta and mild vāta.

Yellow urine and eyes, burning sensation, thirst, giddiness and anorexia are symptoms of fever caused by severe pitta, moderate kapha and mild vāta.

Headache, tremors, dyspnoea, delirium, vomiting and anorexia are the symptoms of fever caused by severe vāta, moderate kapha and mild pitta.

Feeling of cold, heaviness, drowsiness, delirium, excessive pain in bones and head are the symptoms of fever caused by severe kapha, moderate vāta and mild pitta.

Dyspnoea, cough, coryza, dryness of mouth, and excessive chest pain are the symptoms of fever caused by severe vāta, moderate pitta and mild kapha.

Diarrhoea, poor digestion, thirst, burning sensation,

anorexia and giddiness are the symptoms of fever by severe pitta, moderate vāta and mild kapha.

Hereafter (I) will describe the symptoms of the sannipāta jvara (caused by all the three doṣas with equal severity) such as - momentary sensations of heat and cold, pain in bone joints and head; tearful, dirty, red and crooked eyes, ears with tinnitus and pain, throat as if covered with awns, drowsiness, fainting, delirium, cough, dyspnoea, anorexia, giddiness; tongue as if charred and roughened excessive laxity in organs, haemoptysis, turning of head, thirst, insomnia, cardiac pain, delayed and little elimination of sweat, urine and faeces, limbs not much emaciated, continuous groaning, appearance of rashes and blackish and reddish patches, muteness, inflammation in channels, heaviness in abdomen and delayed digestion of doṣas. [89-108]

Cikitsāsthānam, Caraka - Saṁhitā, Ch. II, p, 61-62, [89-108].

अर्कग्रन्थिकशिग्रुदारुचविकानिर्गुण्डिकापिप्पली-
रास्नाभृंगपुनर्नवानलवचाभूनिम्बशुण्ठीकृतः ।
क्काथो हन्ति धनुः समीरणमपस्मारं प्रसूतिं चलान्
कृच्छ्रान् कृत्छ्रतरत्रिदोषदलनः शैत्यस्य विद्ध्वंसनः ॥ ५८ ॥

Dhanurvātādau - Arkādi Kvāthaḥ

Arkādi decoction in Tetanus.

Madāra - E - Mudar - Gigantic Swallow - wort - L - Calotropis gigantea (Linn) R. Br, ex Ait - F - Asclepiadaceae, *Pipalāmūla* - E - Piper root - L - Root of Piper longum Linn - F - Piperaceae, *Sahajana* - E - Horse Radish Tree - Drum Stick Tree - L - Moringa concanensis Nimmo - F - Moringaceae, *Devadārū* - E - Himalayan cedar - Piṅus deodar - L - Cedrus deodara (Roxb) Loud - F - Pinaceae, *Cavya* - L - Piper chaba Hunter - Piper officinarum Cas D. C. - F - Piperaceae, *Samhālū* - E - Five Leaved Chaste Tree - Indian Privet - L - Vitex negundo Linn - Verbenaceae, *Choṭī Pīpala* - E - Long pepper - Dried Catkins - L - Piper longum Linn - Cavica roxburghii - F - Piperaceae, *Rāsnā* - L - Pluchea lanceolata Oliver & Hiern - F - Compositae, *Bhānga* - E - hashish - hasheesh Hemp - E - Indian hemp - Cannabis - L - Cannabis sativa - Linn - Cannabis indica Lam - F - Cannabinaceae, *Punarnavā* - E - Hogweed - Horse purslene - L - Boerhaavia diffusa Linn - F - Nyctaginaceae, *Nalada* - E - Cuscus grass - Vetiveria zizanioides (Linn) Nash - F - Gramineae, *Vacā* - E - Sweet Flag - L - Acorus calamus Linn - F - Araceae, *Cirāyatā* - E - Chireta - L - Swertia chirata (Buch.- Ham) - F - Gentianaceae, *Sontha* - L - Dry Zingiber - Ginger - L - Zingiber officinale Roscoe - F - Zingiberaceae, the decoction (Kvātha) made from the above herbs removes all the disorders caused by *Dhanuh stambha* (Tetanus), *Apasmāra* (Epilepsy), *Prasūta jvara* (fever after delivery), *Kaṣṭa Sādhya Vāta vikāra* (Chronic diseases due to aggravation of vāta - diseases of vāta ressistant to treatment), *Sannipāta jvara* (fever caused by aggregation of three doṣās - fever due to combination of Vāta, pitta and Kapha) and *Śaitya* (all the diseases caused by Cold). [1/58]

सुदति सुमुखि बाले चारुभाले सुचैले
नखलिखितकपोले कामकर्मानुकूले ।
दलयति दशमूली कृष्णाया कण्ठहृद्दृक्
श्वसनकसनतन्द्रापार्श्वशूलत्रिदोषान् ॥ ५९ ॥

Kāsādiharaḥ Kvātha (Antitussive, anticough decoction)

Oh beautiful maiden! bearing the marks of scratches on cheeks caused at the time of love play and having bright teeth, charming face and forehead and glamourously clad, competent for sexual play the decoction of *Daśamūla* (*Bela* - E - Bael fruit - E - Bengal quince - L - Aegle marmelos Corr - F - Rutaceae, *Sonāpāṭhā* - L - Oroxylum indicum Vent - F - Bignoniaceae, *Gambhārī* - L - Gmelina arborea Linn - F - Verbenaceae, *Pāḍhala* - L - Steriospermum suaveolens D C - F - Bignoniaceae, *Araṇi* - L - Premna integrifolia. Linn - F - Verbenaceae, *Śālaparṇī* - *(Sarivana)* - L - Desmodium gangeticum D C - F - Leguminosae, *Pṛsniparṇi* - *(Piṭhavana)* - L - Urariapicta Desv - F - Leguminosae, *Choṭī Kaṭerī* - L - Solanum xanthocarpum Schrad & Wendle - F - Solanaceae, *Baḍī Kaṭerī* - L - Solanum indicum Linn - F - Solanaceae, *Gokharū* - E - Small Caltrops - L - Tribulus terrestris Linn - F - Zygophyllaceae, sprinkled with powder of Pippalī - E - Long pepper - Dried catkins - L - Piper longum Linn - Cavica roxburghii - F - Piperaceae, removes diseases of *Galā* (throat), *Hṛdaya* (Heart), *Dṛṣṭi ke roga* (Eye), Śvāsa (dyspnoea - Bronchial Asthma - Asthma - Difficult or laboured breathing),

Kāsa (various types of cough), *Tandrā* (drowsiness), *Pasaliyo kā dard* (Chest pain), *Sannipāta jvara* (and all types of fever caused by aggregation of Vāta, pitta and kapha). [1/59]

COMMENT

Some vaidayas are of opinion that this medicament is useful in, irritation of throat, heart beat, redness in eye, dyspnoea, cough, drowsiness and chest pain, when these symptoms are present as complication of Sannipāta fever (fever caused by aggregation of Vāta, pitta and kapha) and not when they are present as seperate diseases. In the aforesaid diseases when they are found independently their respective treatment is given seperately in their respective chapters.

त्रिदोषेण तुल्यः परेताधिराजः परेताधिराजेन तुल्यस्त्रिदोषः।
परेताधिराजस्त्रिदोषैर्विजित्रस्तयोरेव साम्यं तयोरेव मन्ये॥ ६० ॥

Sannipātasyāsādhyatvamāha

Prognosis of Sannipāta (aggregation of Vāta, pitta and kapha).

It is said that Sannipāta (aggregation of all the three doṣās *(Tridoṣa)* is similar to Yamarāja is as powerful as aggravation of all the three doṣās together is responsible in ending the life. It is easier to have a combat with Yamarāja than to conquer aggravated Tridoṣās (Vāta, pitta and kapha). Therefore only these two can be compared with eachother and not with anything else. [1/60]

यः सन्निपातसलिलाधिपतौ निमग्नाञ्-
जन्तून् समुद्धरति वैद्यपतिः स एव।
तस्याश्वदान-गजदान-फलानि कां च-
पूजां न सोऽर्हति भणन्ति महान्त इत्थम्॥ ६१ ॥

Sannipātanivārakavaidyapraśansā.

The praise of a physician who can cure Sannipāta (aggregation of all the three doṣās).

He who can rescue the patient drowning in the ocean of Sannipāta (aggregation of Vāta, pitta and kapha) can only be called a real physician.In other words he who can cure the patient of Sannipāta fever is a true physician. Such a physician should be honoured by giving to him Gaja (elephant), Aśva (horse) and

other precious awards. Other than these awards he should also be praised and worshipped in all ways. These are the instructions given by learned scholars. [1/61]

सर्वस्वैः पूजयेद् वैद्यं सन्निपाताद् विवर्जितः।
नो चेत् स नरकं याति शम्भुरित्याह पार्वतीम्॥ ६२ ॥

Tadeva Prakārāntareṇa Bhakti.

The same is said in the other way.

Lord Śiva says to Goddess Pārvatī that the patient relieved of Sannipāta jvara (fever due to aggravation of vāta, pitta and kapha) should honour his physician by giving him precious gifts and money according to his capacity. Oh, Goddess Pārvatī! The patient who is successfully treated for Sannipāta if fails to honour his physician properly by giving him aforesaid gifts and money etc falls in hell or in otherwords he has to lament and face grief. [1/62]

युक्त्वक्शुण्ठीकारवीकट्फलानां तुल्यांशानां चूर्णितानां विमिश्रैः।
बारंबारं कर्णमूलोत्थ-शोथं रक्तस्त्रावैराज्यपानैर्जयेद्वा॥ ६३ ॥

Karṇamūlaja śothacikitsāmāha.

Treatment of Mumps (a dreaded swelling at the root of the ear - inflammation at the root of the ear).

Citā kī Chāla - Bark of Citā - Ceylon Lead wort - White Lead wort - L - Plumbago zeylanica Linn - F - Plumbaginaceae, *Sonṭha* - E - Dry Zingiber - Ginger - L - Zingiber officinale Roscoe - F - Zingiberaceae, *Saunpha* - E - Fennel Fruit - L - Foeniculum vulgare Mill - F - Umbeliferae, *Kāyaphala* - Box Myrtle - Bay - berry - L - Myrica nagi - Thunb - F - Myricaceae, all equal quantities of the above ingredients are powdered and macerated with water and pasted on the swelling under the root of the ear alleviates the disease Mumps which occur after sannipāta fever (fever caused by all the three doṣās - Vāta, pitta and kapha). Blood letting is also recommended with the help of leeches or clarified butter boiled with anti-inflammatory, drugs should be given to drink.[1/63]

NOTES :

Siddha Ghṛta - medicated thoroughly prepared clarified butter.

Ghṛtas are medicated clarified butter. It should be noted

that the butter of only vaccine milk should be taken. It should not, again, be new. Indeed, it should be at least one year old. There are many varieties of Ghṛtas. These are used extensively by physicians. For the most part they are for internal administration.

The method of preparation chiefly consists in boiling clarified butter with water, or milk, on the decoctions of the expressed juice of vegetable drugs, or with the paste or powder of such drugs obtained by pounding. The usual proportion of the ingredients in this : vegetable drugs in paste, one part; clarified butter, four parts; and water sixteen parts. When liquids thicker than water, such as decoctions or expressed juices, are used, the measure of the solids or the paste is reduced from a fourth to one sixth or even one - eighth of the measure of clarified butter. Regarding the process of boiling, a few simple rules are observed. The clarified butter is first heated on a fire with the object of causing all watery particles in it to evaporate. It is then purified by adding a little turmeric juice to it. These are all boiled together, till the measure of water evaporates and the measure of ghee only is left.

The vessel used for boiling should be of earth, or copper, or iron. The residue in the vessel should be strained through a piece of new cloth.It is administered with honey, or sugar, or with both.

According to Vāgbhaṭa—

सन्निपातज्वरस्यान्ते कर्णमूले सुदारुणः।
शोफः सञ्जायते येन कश्चिदेव विमुच्यते॥ १४९॥
रक्तावसेचनैः शीघ्रं सर्पि पानैश्च तं जयेत्।
प्रदेहैः कफपित्तघ्नैर्नावनः कवलग्रहैः॥ १५०॥

Aṣṭāñga Hṛdayam, Ch. I, 149-150, p, 200, Cikitsitā sthāna.

At the terminal stage of sannipāta jvara there develops a dreaded swelling at the root of the ear, from which few will be spared. It should be treated quickly by blood letting, drinking of medicated ghee, warm poultice with drug which mitigate kapha and pitta, nasal medication and kavala (mouth gargle).

Aṣṭāñga Hṛdayam, p 200, Cikitsitā Sthāna, Ch I.

Sannipāta jvara (treatment of fever caused by all the doṣās).

This refers to the mode of treatment of sannipāta - all the doṣās increasing simultaneously. Increase of the doṣās will be in three states, vṛddhatama - (greatly increased), vṛddhatara (moderately increased and vṛddha (mild increase); similarly so is kṣaya (decrease), there is also another state, in which the increase of all the doṣās are in the same degree. In the former state the doṣa which is greatly increased should be brought down by treatment and the doṣa which is greatly decreased should be got increased. When all the doṣās are in the same degree of increase, kapha should be treated first, next the pitta and then vāta; the term "sthāna" has two meaning viz - 1, state or condition and 2, place or seat. Adopting the second meaning, āmāśaya (stomach), the seat of kapha has to be cleared first and next the seat of pitta and vāta. There is difference of opinion on this issue even among the ancient authorities as can be gathered from the commentaries on these texts.

अग्निमन्थाग्निरास्नाभिर्मातुलुंगस्य मूलकैः।
सदारुनागरैर्लेपः कर्णपार्श्वरुजो हरः॥ ६४॥

Karṇādirujāharo Lepaḥ

A topical application (Lepa) to remove the pain at the root of the ear which appears after Sannipāta fever (fever due to aggravation of Vāta, pitta and kapha) - Mumps - a dreaded swelling at the root of the ear - inflammation at the root of the ear.

A paste made from the roots of *Araṇi* - L - Premna integrifolia Linn - F - Verbenaceae, *Citraka* - Ceylon Lead wort - White Lead wort - L - Plumbago zeylanica Linn - F - Plumbaginaceae, *Rāsnā* - L - Pluchea lanceolata Oliver & Hiern - F - Compositae, *Bijaurā Nību* - E - Citron - L - Citrus medica Linn - F - Rutaceae, alongwith *Devadārū* - E - Himalayan cedar - Pinus deodar - L - Cedrus deodara (Roxb) Loud - F - Pinaceae, and *Sonṭha* - E - Dry Zingiber - Ginger - L - Zingiber officinale Roscoe - F - Zingiberaceae, applied on the swelling at the root of the ear which appears after the termination of Sannipāta fever (fever due to aggravation of Vāta, pitta and kapha) relieves pain and swelling of it (Mumps). [1/64]

NOTE :

Lepa - Pralepa implies plasters applied moist and cold to the skin.

अजीर्णजीर्णज्वरपाण्डुकासश्वासाग्निसादाऽरुचिजांस्तु दोषान्।
दूरीकरोत्याशु गुडेन कृष्णा कृष्णेव कृष्णेन विमोहमंहः ॥ ६५ ॥

Guḍa Pippalī Prayogaḥ

The use of Jaggery (Guḍa) and Long pepper (Pipplī)

The combination of Jaggery and pipplī

The Jaggery (Guḍa) mixed with Pipplī - E - Long pepper - Dried catkins - L - Piper longum Linn - cavica roxburghii - F - Piperaceae, relieves malaise caused by *Anapaca - Ajīrṇa-* Indigestion, *Jīrṇa Jvara* - Chronic fever, *Pāndu roga* - Chlorosis - Anaemia - Morbid pallor, *Kāsa* - Bronchitis - cough - pertusis, *Śvāsa* - dyspnoea - Bronchial Asthma - Asthma, *Agnimāndya* - Dyspepsia - Loss of Appetite, *Aruci* - Anorexia - disgust for food, in the same way as the miseries of Draupadī were abolished by Lord Krishna at the time of pulling her sārī (lower portion covering) by Dusāśana in the court of king Duryodhana. [1/65]

COMMENT

According to Cakrapāṇiḥ

जीर्णज्वरेऽग्निसादे च शस्यते गुडपिप्पली ॥ २०४ ॥

Cakradatta, p. 30, Jvara, 204

The combination of jaggery and pipplī alleviates cough, indigestion, non - relish, dyspnoea, cardiac disorder, anaemia and worms and is useful in chronic fever and diminution of digestive fire.

Cakradatta, p.30, Jvara, 204.

जीर्णज्वरं कफयुतं कणया समेतं
छिन्नोद्भवोद्भवकषायक एष हन्ति।
रामो दशास्यमिव राम इव प्रलम्बं
रामो यथा समरमूर्धनि कार्तवीर्यम् ॥ ६६ ॥

Jīrṇajvare kaṣāyaḥ

Decoction for Chronic fever.

Decoction of *Choṭī Pīpala* - E - Long pepper - Dried catkins - L - Pipper longum Linn - cavica roxburghii - F - Piperaceae, and *Giloya* - E - Tinospora - L - Tinospora cordifolia (Willd) Miers - F - Menispermaceae destroys chronic fever due to aggravation of kapha (Jīrṇa kapha Jvara) in the same way as Rāma killed Rāvaṇa, Balrāma killed Pralambāsura and Paraśurāma killed Kārtavīrya in the battle field. [1/66]

COMMENT

पिप्पलीचूर्णसंयुक्तः क्वाथश्छिन्नरुहोद्भवः।
जीर्णज्वरकफध्वंसी पञ्चमूलीकृतोऽथवा ॥ २०३ ॥

Cakradatta, p 30, Jvara, 203.

The decoction of guḍūcī mixed with pippalī powder destroys chronic fever and kapha. Similar is the action of bṛhat pañcamūla.

Cakradatta, p 30, Jvara, 203.

पञ्चमूलसलिलं चपलाया धूलिभिर्विलुलितं प्रपिबन्तम्।
पूरुषं कफचिरज्वरपीडा संजहाति विधनं गणिकेव ॥ ६७ ॥

Use of Pañcamūla (The formulation prepared through a combination of five roots known as pañcamūla) and Pippalī - E - Long pepper - Dried catkins - L - Piper longum Linn - cavica roxburghii - F - Piperaceae.

The patient who drinks the decoction (Kvātha) of *Bṛhat pañcamūla* (*Bela* - E - Bael fruit - E - Bengal quince - L - Aegle marmelos corr - F - Rutaceae, *Sonāpathā* - L - Oroxylum indicum Vent - F - Bignoniaceae, Gambhārī - L - Gmelina arborea Linn - F - Verbenaceae, Pāḍhala - L - Steriospermum suaveolens DC - F - Bignoniaceae, Araṇi - L - Premna integrifolia Linn - F - Verbenaceae), and *Choṭī Pīpala* - E - Long pepper - Dried catkins - L - Piper longum Linn - cavica roxburghii - F - Piperaceae is left by Chronic fever due to aggravation of kapha (Jīrṇa kapha jvara) in the same way as a prostitute leaves a wealthless man. [1/67]

मुस्ताऽमृतानन्तकिरातसिंहीशुण्ठीशटीपर्पटरोहिणीनाम् ।
क्वाथः कणाक्षौद्रयुतः प्रशस्तो जीर्णज्वरे वा विषमज्वरे वा ॥ ६८ ॥

Mustādi kvāthah

Decoction of Mustādi

Nāgarmothā - L - Cyperus scariosus R. Br - F -

Cyperaceae, *Giloya* - E - Tinospora - L - Tinospora cordifolia (Willd) Miers - F - Menispermaceae, *Durālabhā* - L - Fagonia arabica Linn - F - Zygophyllaceae, *Cirāyatā* - E - Chireta - L - Swertia chirata (Buch - Ham) - F - Gentianaceae, *Kaṇṭakārī* - L - Solanum xanthocarpum Schrad & Wendle - F - Solanaceae, *Sontha* - E - Dry Zingiber - Ginger - L - Zingiber officinale Roscoe - F - Zingiberaceae, *Kacūra* - E - Zedoary - L - Curcuma zedoaria Rosc - F - Zingiberaceae, *Pittapāpaḍā* - L - Polycarpea corymbosa Lam - F - Caryophyllaceae, *Mānsa Rohiṇī* - E - Red wood tree - L - Soymida febrifuqa A. Juss - F - Meliaceae, *Pipplī* - E - Long pepper - Dried catkins - L - Piper longum Linn - Cavica roxburghii - F - Piperaceae, decoction (kvātha) of these ingredients if drunk mixed with honey (Madhu) alleviates Chronic fever (Jīrṇa jvara) and Intermittent fever (Viṣama jvara) - irregular fever - remittant and intermittent. [1/68]

COMMENT

Viṣama jvara - irregular fevers (remittant and intermittent - a fever with period of apyrexia.

वासापटोलत्रिफलाद्राक्षाशम्याकनिम्बजः ।
समधुः ससितः क्राथो हन्यादैकाहिकं ज्वरं ॥ ६९ ॥

Aikāhika jvare kvāthaḥ

Decoction of Vāsādi in Intermittent fever like rise of temp. daily once.

Aḍūsā - E - Malabar nut - L - Adhatoda vasica Nees - F - Acanthaceae, *Leaf of Paravala* - L - Trichosanthes dioica Roxb - F - Cucurbitaceae, *Haraḍa* - E - Myrobalans - Chebulic Myrobalans - L - Terminalia chebula Retz - Terminalia citrina Roxb - F - Combretaceae, *Baheḍā* - E - Beleric Myrobalans - Beddanut - L - Terminalia belerica Roxb - F - Combretaceae, *Āmvalā* - Emblic Myrobalan - Indian gooseberry - L - Phyllanthus emblica Linn - Emblica officinalis Gaertn - F - Euphorbiaceae, *Munakkā* - E - Grapes - L - Vitis vinifera Linn - F - Vitaceae, *Amaltāsa* - E - Pudding pipe Tree - Indian Laburnum - Purging cassia - L - Cassia fistula - Linn - F - Leguminosae, and *bark of Neem Tree* - E - Neem Tree - Margosa - Indian Lilac - L - Azadirachta indica - A. Juss - Melia azadirachta - Linn - F - Meliaceae - drinking of the decoction of the above ingredients mixed with honey and crystalline form of sugar removes *Aikāhika jvara* (Intermittent fever like rise of temp. daily once. [1/69]

NOTES :

Aikāhika jvara (Intermittent fever like rise of temp. daily once) is not mentioned by name in Caraka, Susruta and Vāgbhata. Mādhava Nidāna, a treatise written mostly for Nidāna (diagonosis) does not basically mention *Aikāhika jvara*. It's the most famous commentators Sri Vijayarakṣita and Sri Kanṭhadutta have not also mentioned the word *Aikāhika jvara* in their Madhukoṣa commentary. But the succeeding treatise. Bhaiṣajyaratnāvali (18 th Century A. D.) denotes many recipes for the treatment of Aikāhika jvara. It was not known before 17th Century A. D. in Ayurveda.

सशिशिरः सधनः समहौषधः सनलदः सकणः सपयोधरः ।
समधुशर्कर एष कषायको जयति सत्वरमेव तृतीयकम् ॥ ७० ॥

Tṛtīyaka Jvare Candanādikvāthah

Decoction of Rakta Candanādi in Intermittent fever like tertian alternate day (Tṛtīyaka Jvara) - Tertian fever

Lāla Candana - Red Sanders wood - Red Sandal wood - L - Pterocarpus santalinus - Linn - f - F - Leguminosae, *Dhaniyān* - E - Coriander fruit - L - Coriandrum sativum Linn - F - Umbelliferae, *Sontha* - E - Dry Zingiber - Ginger - L - Zingiber officinale Roscoe - F - Zingiberaceae, *Khasa* - E - Cuscus grass - L - Andropogon muricatus Retz - Vetiveria zizanioides (Linn) Nash - F - Gramineae, *Pippalī* - E - Long pepper - Dried Catkins - L - Piper longum Linn - cavica roxburghii - F - Piperaceae, *Nāgarmothā* - L - Cyperus scariosus R. Br - F - Cyperaceae - Kvātha (decoction) of the above ingredients alleviates the *Tṛtīyaka Jvara* (Intermittent fever like tertian alternate day, when it is drunk by adding honey and crystalline form of sugar. [1/70]

COMMENT

Wherever it is indicated to mix honey with any decoction, it should be mixed only when the decoction becomes cool. The tertian fever is called Tijārī fever in the language of common people. It occurs on every third day, after a gap of one day. So it is called tertian fever (Tṛtīyaka jvara).

According to Cakradatta—

महौषधामृतामुस्तचन्दनोशीरधान्यकैः ।
क्राथस्तृतीयकं हन्ति शर्करामधुयोजितः ॥ २१२ ॥

Decoction of mahauṣadha (śuṇṭhī), guḍūcī, musta, candana, uśīra and dhānyaka mixed with sugar and honey alleviates tertian fever. [212]

Cakradatta, p. 32, Jvara, 212.

चातुर्थिको गच्छति रामठस्य घृतेन जीर्णेन युतस्य नस्यात्।
लीलावतीनां नयौवनानां मुखावलोकादिव साधुभावः ॥ ७१ ॥

Cāturthic jvare nasyam

Use of Nasya in the treatment of Cāturthic Jvara.

Use of snuffs for inhalation in the treatment of Intermittent fevers like quartan every fourth day.

Taking the snuffs for inhalation of Hīnga - E - Asafoetida - L - Ferula foetida Regel - F - Umbelliferae with Old Ghṛta (One year old clarified butter) alleviates Cāturthic Jvara (Intermittent fevers like quartan every fourth day in the same way as only a look at the charming face of the amorous young women destroys good thoughts of a noble person. It is an oily snuff (Snehana nasya). [1/71]

सुरदारुशिवास्थिरावृषविश्वैः कथितः कषायकः।
मधुना सितया समन्वितः परिपीतः शमयेच्चतुर्थकम् ॥ ७२ ॥

Devadārvādi Kvāthaḥ

Decoction of Devadārvādi in Cāturthic jvara - Intermittent fevers like quartan every fourth day).

Devadārū - E - Himalayan cedar - Pinus deodar - L - Cedrus deodara (Roxb) Loud - F - Pinaceae, Harītakī - E - Myrobalans - Chebulic Myrobalans - L - Terminalia citrina Roxb - F - Combretaceae, *Āmvalā* - E - Emblic Myrobalan - Indian gooseberry - L - Phyllanthus emblica Linn - Emblica officinalis Gaertn - F - Euphorbiaceae, *Śāliparṇī* - L - Desmodium gangeticum DC - F - Leguminosae, *Aḍūsā* - E - Malabar nut - L - Adhatoda vasica Nees - F - Acanthaceae, and *Sontha* - E - Dry Zingiber - Ginger - L - Zingiber officinale Roscoe - F - Zingiberaceae drinking of the *kvātha* (decoction) of the above ingredients by adding honey and crystalline form of sugar alleviates the *Cāturthic Jvara* - Intermittent fevers like quartan every fourth day. [1/72]

COMMENT

According to Cakradatta—

वासाधात्रीस्थिरादारुपथ्यानागरसाधितः ।
सितामधुयुतः क्वाथश्चातुर्थिकनिवारणः ॥ २१३ ॥

Vāsādi

Decoction prepared with vāsā, āmalakī, śālaparṇi, devadāru, harītakī and śuṇṭhī and added with sugar and honey alleviates quartan fever. [213]

Cakradatta, p.32, Jvara, 213.

According to Śārṅgadhara Saṁhitā—

देवदारुशिवावासाशालिपर्णीमहौषधैः ।
धात्रीयुतं शृतं शीतं दद्यान्मधुसितायुतम् ॥ ५८ ॥
चातुर्थिकज्वरे श्वासे कासे मन्दानले तथा।

Kvātha of devadāru, śivā, vāsā, śāliparṇī, mahauṣadhi and dhātrī taken with honey and sugar relieves *Caturthaka jvara* (quartan fevers), śvāsa (dyspnoea), kāsa (cough) and mandānala (dyspepsia). 58-59

Śārṅgadhara Saṁhitā, Section II, Ch. II, p. 63, Decoctions, Infusions, 58-59.

भज वेपथुमन् सदा हसन्तीं गतधूमां च विलासिनीं हसन्तीम्।
कठिनस्तनमञ्जुलोज्वलांगां मधु च त्र्यूषणकेन कट्फलं वा ॥ ७३ ॥

Śīta jvare Yogatrayam

Three formulation in fever rising with cold - rigor.

O' patient! suffering from fever rising with cold - rigor, use smokeless hearth of burning coal or embrace charming cheerful young mistress having hard developed breasts or use a mixture of a powder of *Sontha* - E - Dry Zingiber - Ginger - L - Zingiber officinale Roscoe - F - Zingiberaceae, *Marica* - E - Black pepper - L - Piper nigrum - Linn - F - Piperaceae, *Pīpala* - E - Long pepper - Dried Catkins - L - Piper longum Linn - Cavica roxburghii - F - Piperaceae, and *Katphala* - E - Box Myrtle - Bay - berry - L - Myrica nagi - Thunb - F - Myricaceae mixed with honey (Madhu) or use a good quality wine in appropriate quantity. All these three formulae remove fever rising with cold - rigor *(Śita jvara)* - cold fever. [1/73]

COMMENT

According to Caraka—

त्रयोदशविधः स्वेदः स्वेदाध्याये निदर्शितः।
मात्राकालविदा युक्तः स च शीतज्वरापहः॥ २६८॥

The thirteen types of fomentation described in the concerned chapter (Sū. 14) should be applied by the physician according to dose and time to alleviate the cold fever. The same hut, the cot and the coverings along with dense incence of aguru pacify the cold fever. Young women with well - constituted body pacify the coldfever by their embracing due to the heat of the youthful age. Diaphoretic food and drinks and those which alleviate vāta and kapha overcome cold fever if applied considering the comparative strength of the above two doṣas in combination. [268-271]

Caraka - Saṁhitā, Ch - II, page 79, Cikitsāsthānam, 268-271.

अगस्त्यपत्रस्वरसैर्नस्याद्याति चतुर्थकः।
संसारसागर इव पुरारिपुरसेवनात्॥ ७४॥

Caturthaka jvare nasyam

Snuff in quartan fever.

Nasya (Snuffs) to cure Cāturthic Jvara (Intermittent fevers like quartan every fourth day).

Taking the snuffs of expressed juice of the leaves of *Agastya* - L - Sesbania grandiflora Linn - F - Leguminosae removes the intermittent fevers like quartan every fourth day *(Cauthaiyā jvara)* in the same way as a person living in *Kāśī* is freed from all the worldly bondages. It is a purging snuff. [1/74]

COMMENT

Recana - Which expels the impurities out of the body.

According to Śārṅgadhara - Saṁhitā—

Nasya Vidhi (Nasal medication)

Administration of medicines through the nose is called nasya. It is also known as nāvana and nasya karma.

नस्यभेदो द्विधा प्रोक्तो रेचनं स्नेहनं तथा।
रेचनं कर्षणं प्रोक्तं स्नेहनं बृंहणं मतम्॥

It is of two kinds - recana (purgative to the head, purificatory) and snehana (oleating, palliative); the former is karṣaṇa (reducing) while the later is bṛṁhaṇa (strengthening).

Śārṅgadhara - Saṁhitā, 222 p. p., Section III; Ch. VIII, Nasal medication.

शक्राह्वदद्रुघ्नविषामृतानां निर्गुण्डिकाभृंगमहौषधानाम्।
क्षुद्रायवानीसहितः कषायः शीतज्वरारण्यहिरण्यरेताः॥ ७५॥

Śakrāhavādikaṣāyaḥ

Decoction of Śakrāhavādi in Cold - rigor - Śita jvara.

Indrajau - L - Holarrhena antidysenterica Wall - F - Apocynaceae, *Seeds of Cakavada* - E - Seeds of Fetid cassia - L - Cassia tora Linn - F - Leguminosae, *Aḍūsā* - E - Malabar nut - L - Adhatoda vasica Nees - F - Acanthaceae, *Giloya* - E - Tinospora - L - Tinospora cordifolia (Willd) Miers - F - Menispermaceae, *Samhālū* - E - Five Leaved chaste Tree - Indian Privet - L - Vitex negundo Linn - F - Verbenaceae, *Bhānga* - E - hashish - hasheesh Hemp - Indian hemp - Cannabis - L - Cannabis sativa - Linn - Cannabis indica Lam - F - Cannabinaceae, *Sonṭha* - E - Dry Zingiber - Ginger - L - Zingiber officinale Roscoe - F - Zingiberaceae, *Choṭī Katerī* - L - Solanum xanthocarpum Schrad & Wendle - F - Solanaceae, *Ajavāyan* - E - The Bishop's weed - Ajova seeds - Lovage - L - Carum copticum Benth & Hook - Syn - Trachy - spermum ammi Linn - Syn - Ptychotis ajowan DC - F - Umbelliferae, the decoction prepared from aforesaid ingredients is capable to destroy cold fever - fever rising with cold - rigor - *Śita jvara* as fire destroys forest. In the other way this decoction cures cold fever - *Śita jvara*. [1/75]

सनागरायाः सपयोधरायाः ससिंहिकायाः सगुडूचिकायाः।
धात्र्याः कषायो मधुना समेतः कणासमेतो विषमज्वरे स्यात्॥ ७६॥

Viṣama jvare Nāgarādi Kaṣāyaḥ

Decoction of Nāgarādi in Intermittent fever.

Sonṭha - E - Dry Zingiber - Ginger - L - Zingiber officinale Roscoe - F - Zingiberaceae, *Mothā* - L - Cyperus scariosus R. Br - F - Cyperaceae, *Baḍī Kaṭerī* - L - Solanum indicum Linn - F - Solanaceae, *Giloya* - E - Tinospora - L - Tinospora cordifolia (Willd) Miers - F - Menispermaceae, *Āmvalā* - E - Indian

gooseberry - L - Phyllanthus emblica Linn - Emblica officinalis Gaertn - F - Euphorbiaceae, - decoction (kvātha) of the above five ingredients if taken mixed with honey (Madhu) and powder of *Choṭī Pīpala* - Long pepper - Dried catkins - L - Piper longum Linn - Piperaceae alleviates *Viṣama Jvara* - Intermittent fever. [1/76]

सुरालये वा भुजगालये वा नरालये वा न रसोनकल्कात्।
तैलेन युक्तादपरः प्रयोगो महासमीरे विषमज्वरेऽपि॥ ७७॥

Rasonakalka Proyogaḥ

Use of paste of Rasona (Rasona kalk)

The use of grinded Garlic in (Tībra vāta jvara) - High fever due to aggravation of vāta and Intermittent fever (Viṣama Jvara).

There is no other remedy than the regular use of Garlic sauce - *Lahasuna - Rosona caṭanī* - Garlic - L - Allium sativum - Linn - F - Liliaceae mixed with *Tila oil* - E - Oil of Gingelli - Sesame oil - L - Sesamum indicum Linn - F - Pedaliaceae to cure the *Tībra vāta jvara* - High fever due to aggravation of vāṭa and Intermittent fever *(Viṣama Jvara)* in this universe (which includes all the three worlds (heaven - *Surālaya*, earth - *Narālaya*, and The world of serpents - one of the regions below the earth called *Pātāla* or *Nāga Loka - Bhujagālaye*. [1/77]

COMMENT

Like the sauce prepared from crushing the dried unripe mangoes, pome granate, *Imalī* - Temarind and mixing them with other ingredients like water, salt, pepper etc, the sauce of Garlic is prepared by crushing seeds and mixing them with *Til oil* - E - Oil of Gingelli - Sesame oil - L - Sesamum indicum Linn - F - Pedaliaceae, salt etc. In all the three worlds there is no preparation of sauce parallel to it for the cure of Intermittent fever (*Viṣama jvara*) and *Tībra vāta jvara* - High fever due to aggravation of vāta. It seems to be an exaggeration of the author regarding his experience of this preparation.

लशुनो भृशतीक्ष्णोष्णः कटुपाकरसः सरः॥ १०९॥
हृद्यः केश्यो गुरुर्वृष्यः स्निग्धो रोचनदीपनः।
भग्नसन्धानकृद्बल्यो रक्तपित्तप्रदूषणः॥ ११०॥

किलासकुष्ठगुल्मार्शोमेहक्रिमिकफानिलान्।
सहिध्मापीनसश्वासकासान् हन्ति रसायनम्॥ १११॥

Aṣṭāñga Hṛdayam, Sūtrasthāna, Ch. VI, p. 95-96.

Laśuna is highly penetrating (deep into the tissues), hot in potency, pungent in taste, and at the end of digestion, makes the bowels to move, good for the heart (or the mind), and hairs; hard to digest, aphrodisiac, unctuous, improves taste and digestion, helps union of fractures, gives strength, greatly vitiates the blood and pitta, cures leucoderma, leprosy (and other skin diseases), abdominal tumours, heamorrhoids, diabetes, worms, diseases caused by kapha and vāta, hiccup, chronic nasal catarrh, dyspnoea and cough. It is a rejuvinator of the body. 109-111

Aṣṭāñga Hṛdayam, Sūtrasthāna, Ch. VI, p. 95-96

Kalka Kalpanā (wet pill or bolus)

द्रव्यमार्द्रं शिलापिष्टं शुष्कं वा सजलं भवेत्।
प्रक्षेपावापकल्कास्ते तन्मानं कर्षसंमितम्॥ १॥
कल्के मधु घृते तैलं देयं द्विगुणमात्रया।
सितागुडं समं दद्याद्द्रवा देयाश्चतुर्गुणाः॥ २॥

A green drug or a dry drug converted into a paste by rubbing, it on a stone with a little quantity of water added, is called 'Kalka'. Its dose is one karṣa (1)

Honey, ghee and oil is added, if necessary, in double its quantity; sugar or jaggery in equal quantity and any liquid in four times the quantity of kalka (2)

Śāraṅgadhara Saṁhitā, Section II, Wet Pill or Bolus, Ch. V, page 81.

रसोनकल्कं तिलतैलमिश्रं योऽश्नाति नित्यं विषमज्वरार्त्तः।
विमुच्यते सोऽप्यचिराज्ज्वरेण वातामयैश्चापि सुघोररूपैः॥ २१६॥

Cakradatta, Jvara, 216, p. 32.

One who, suffering from irregular fever, takes paste of garlic mixed with sesamum oil regularly is relieved of the fever quickly and also of the severe vātika disorders. [216]

Cakradatta, Jvara, 216, p. 32.

Same formula is quoted by the author of Bhaiṣajya ratnāvalī.

क्षौद्रेण पथ्या विषमज्वरापहाऽजाजी गुडाग्र्या विषमज्वरापहा।
कृष्णौधमाना विषमज्वरापहा श्रेष्ठा गुडाग्र्या विषमज्वरापहा॥ ७८॥

Viṣama jvare Yogacatuṣṭayam

Four formulae in Intermittent fever.

1. The use of *Harītakī* - E - Myrobalans - Chebulic Myrobalans - L - Terminalia chebula Retz - Terminalia citrina Roxb - F - Combretaceae mixed with honey (Madhu) alleviates *Viṣama jvara* (Intermittent fever).

2. Use of *Kālā jīrā* - E - Black caraway seed - L - Carum carvi Linn - F - Umbeliferae mixed with jaggery (solid form of the juice of sugar cane *(Guda)* alleviates *Viṣama jvara* (Intermittent fever).

3. Use of *Vardhamāna Pipplī* - Long pepper - Dried catkins - L - Piper longum Linn - Cavica roxburghii - F - Piperaceae - When the dose of used Pipplī is gradually increased in the beginning and in course of closing its successively given dose is reduced in a orderly manner. This process is termed as *Vardhamāna Pippalī*. Use of this drug is also alleviates *Viṣama Jvara* (Intermittent fever).

4. Use of *Pipplī* - Long pepper - Dried catkins - L - Piper longum Linn - Cavica roxburghii - F - Piperaceae with jaggery molasses - *Guḍa* cures *Viṣama jvara* (Intermittent fever).

There is a description of four seperate formulae in this single verse. [1/78]

NOTE :

क्रमवृद्ध्या दशाहानि दशपैप्पलिकं दिनम्।
वर्धयेत् पयसा सार्धं तथैवापनयेत् पुनः॥ ३६॥
जीर्णे जीर्णे च भुञ्जीत षष्टिकं क्षीरसर्पिषा।
पिप्पलीनां सहस्रस्य प्रयोगोऽयं रसायनम्॥ ३७॥
पिष्टास्ता बलिभिः सेव्याः श्रृता मध्यबलैर्नरैः।
चूर्णीकृता ह्रस्वबलैर्योज्या दोषामयान् प्रति॥ ३८॥
दशपैप्पलिकः श्रेष्ठो मध्यमः षट् प्रकीर्तितः।
प्रयोगो यस्त्रिपर्यन्तः स कनीयान् स चावलैः॥ ३९॥

Caraka-Saṁhitā; Ch. 1, Cikitsāsthānam, 36 - 39, p. 23-24.

On the first day ten pippali fruits should be taken with milk. From the second day onwards upto the tenth day ten fruits should be increased daily. From the eleventh day the number of fruits should be decreased gradually in the same order till it comes to ten (on the ninteenth day). After the drug is digested the person should take sastika rice with ghee extracted from milk. Thus the use of pippali in total number of one thousand is rasayana in effect. The pippali fruits should be taken by the persons with high strength in the form of paste, by those with medium strength in that of decoction and by those with low strength in the form of powder keeping in view the doṣas and the diseases. The initial use of ten pippali fruits is superior, that of six ones is medium and that of three fruits is inferior. These numbers are also applicable according to the degree of strength of the patient. The rasayana use of pippali is bulk - promoting, beneficial for voice and life span, alleviates spleen enlargement, sustains age and promotes intellect. [36 -40]

Caraka - Saṁhitā, Ch. 1, Cikitsāsthānam, 36-40, p. 24.

प्रवालतुलिताधरे कुचकुलाचलालंकृते
विशालजघनस्थले चटुलचारुचैलाञ्चले।
पटोलकटुरोहिणी-मधुकचेतकीमुस्तकैः
कषायक उदाहृतो विषमशान्तये सूरिभिः॥ ७९॥

Viṣama jvare Paṭolādi Kvātha.

Decoction of Paṭolādi in Intermittent fever.

0" beloved! having red lips like newly sprouted red leaves and adorned with plump breasts those are looking like mountains due to their large shape and hardness, along with this having well shaped thighs and beautiful buttocks. You are looking more charming due to wearing of beautiful Saree with wavering end. The following decoction is good for subsiding intermittent fever. It is also praised by the learned physicians.

The decoction made from these five ingredients *Paravala* - L - Trichosanthes dioica Roxb - F - Cucurbitaceae, ***Kuṭakī*** - E - Picrorhiza kurroa Royle ex Benth - F - Scrophulariaceae, ***Mahuā*** - L - Bassia latifolia Roxb - F - Sapotaceae, ***Cetakī (Haraḍa)*** - E - Myrobalans - Chebulic Myrobalans - L - Terminalia chebula Retz - Terminalia citrina Roxb - F - Combretaceae, ***Nāgarmothā*** - L -

cyperus scariosus R. Br - F - Cyperaceae, destroys Intermittent fever *(Viṣama Jvara).* [1/79]

COMMENT

According to Bhāva Prakāśa *Cetakī (Harada)* is described as having three ridges on the fruit. It grows in Himālayās.

यो भजेत् समधुश्यामां श्यामामिव मनोहराम्।
विषमेषुव्यथास्तस्य न भवन्ति कदाचन॥ ८०॥

Viṣama jvara nāśano yogah

Medicament to remove Intermittent fever (Viṣama jvara).

The people suffering from Intermittent fever (Viṣama Jvara) is cured by taking either *Powder of Pipplī* - E - Long pepper - Dried catkins - L - Piper longum Linn - cavica roxburghii - F - Piperaceae, or *Powder of Niśotha* - E - Turpeth root - Indian Jalap - L - Operculina turpethum - Silva Manso - Syn - Ipomoea turpethum R. Br - F - Convolvlaceae mixed with honey (Madhu) in the same way as the embrace of a sixteen years old newly married charming woman alleviates the lust of a love sick person.

In case a person who is blinded by love and addicted to sensual objects to remove this impassable condition along with the drinking of wine, the embracings of a sixteenth years old girl - *Śyāmā* - A Kind of woman who has borne no children alleviates Intermittent fever *(Viṣama jvara).* During the intoxication (cause to lose self control as a result of taking alcoholic drink) condition the sexual intercourse of a person with a sixteenth years old girl - Śyāmā - A kind of woman who has borne no children - a sixteen years old newly married beautiful woman, alleviates the fever due to excessive lust *(Kāma jvara)* of that love sick person forever. [1/80]

क्षणमपि चलतां जहीहि मुग्धे शृणु वचनं मम तन्वि सावधाना।
वसति शिरसि मेधनादमूले व्रजतितरां विषमो विशालदृष्टे॥ ८१॥

Viṣama Jvare Meghanāda Mūla Dhāraṇam.

Root of Meghanāda to cure Intermittent fever.

Tying a Root of Caurāī all round the head to remove Intermittent fever.

Tandulīya mūla dhāraṇam Prayoga.

Tying the root of Tanduliya around the head to remove Intermittent fever.

Oh' Mugdhe! A young girl attractive by her youthful simplicity - a pretty young maiden (regarded as a variety of *Nāyikā* in poetic compositions) leave for sometime your unsteadiness, oh! slim featured lady! give attention to my words, oh! having large eyes like a deer! Tying a root of *Caulāī* - E - Pickly Amaranth - L - Amaranthus spinosus Linn - F - Amaranthaceae around the head removes Intermittent fever *(Viṣama Jvara)* completely. [1/81]

विषममपहरत्यसौ कषायो मधु मधुको मधुरामृताशिवानाम्।
अहमिव तव कामिनि प्रकोपं चरणसरोरुहयोर्लुठन् हठेन॥ ८२॥

Viṣama Jvare Kaṣāyaḥ

Decoction to remove Intermittent fever.

Oh beloved! Listen to me! *Mulethī* - E - Liquorice Root - L - Glycyrrhiza glabra Linn - F - Leguminosae, *Cīnī* - Sugar, *Giloya* - E - Tinospora - L - Tinospora cordifolia (Willd) Miers - F - Menispermaceae, *Āmvalā* - Emblic Myrobalan - Indian gooseberry - L - Phyllanthus emblica Linn - Emblica officinalis Gaertn - F - Euphorbiaceae, decoction *(Kvātha)* of the above four ingredients if taken mixed with honey *(Madhu)* by making the decoction sweet alleviates Intermittent fever *(Viṣama Jvara)* as well as I remove your anger by falling myself forcibly under your beautiful lotus like feet. [1/82]

COMMENT

Same formula with a little change is given in *Vaidya Jīvanam.* In *Vaidya Jīvanam* instead of *Mulethī* - E - Liquorice root - L - Glycyrrhiza glabra Linn - F - Leguminosae, *Flower of Dhava* - E - Axilewood - L - Anogeissus latifolia Wall - F - Combretaceae is used. By adding *Mulethī* - E - Liquorice root instead of *Dhava* - Axile wood the decoction becomes expectorant also.

Viṣamajvaranāśanoaparaḥ Kaṣāyaḥ

हे मुग्धे सलिलधरामृताशिवानां समांहं पिब मधुसंयुतं कषायम्।
भो कान्ते तव विषमज्वरापनोदादत्यन्तं तनुलतिका प्रहर्षिणी स्यात्॥ ८३॥

Another decoction to cure Intermittent fever.

Oh' Mugdhe! A young girl attractive by her youthful

simplicity - a pretty young maiden (regarded as a variety of *Nāyikā* in poetic compositions). The decoction prepared from *Nāgaramothā* - L - Cyperus scariosus R. Br - F - Cyperaceae, *Giloya* - E - Tinospora - L - Tinospora cordifolia (Willd) Miers - F - Menispermaceae, *Āmvalā* - Emblic Myrobalan - Indian gooseberry - L - Phyllanthus emblica Linn - Emblica officinalis Gaertn - F - Euphorbiaceae, mixed with honey (Madhū) should be taken regularly for one week. Let this decoction make you happy and protect you from Intermittent fever or in other words this decoction is good for Intermittent fever. [1/83]

COMMENT

According to Vāgbhata's

किराततिक्तममृता चन्दनं विश्वभेषजम्।
धात्रीमुस्तामृताक्षौद्रमर्धश्लोकसमापनाः ॥

Aṣṭāñga Hṛdayam, Ch. 1, Cikitsita sthāna, p. 182, 50

Kirātatikta, amṛtā, cañdana and *viśvabheṣaja* (for tritīyaka jvara),

Dhātrī, mustā, amṛta and *kṣaudra* (honey) (for *Caturthaka jvara*)

Aṣṭāñga Hṛdayam, Ch. 1, Cikitsita Sthāna, p. 182, 50.
kṣaudra - honey prepared by small honey - bees.

अयि कुशाननतीक्ष्णमते मते मतिमतामतिमन्मथमन्थरे।
ज्वरहरं रुगारिष्टशिवावचायवहविर्जतुसर्षपधूपनम्॥ ८४॥

Jvara haram Aṣṭānga Dhūpanam

A fumigation (Dhūpana) composed of eight ingredients to remove fevers (Jvara).

Oh, possessive of a brilliant mind and also honoured by the intellectuals! having a gently walk due to excessive lust for copulation! *Dhūpa of Kūṭha* - E - Costus root - L - Saussurea lappa C.B. Clarke - F - Compositae, *Leaf of Neem* - E - Neem Tree - Margosa - Indian Lilac - L - Azadirachta indica - A. - Juss - Melia azadirachta - Linn - F - Meliaceae, Āmvalā - Emblic Myrobalan - Indian gooseberry - L - Phyllanthus emblica Linn - Emblica officinalis Gaertn - F - Euphorbiaceae, *Vaca* - E - Sweet Flag - L - Acorus calamus - Linn - F - Araceae, *Indrajau* - Holarrhena antidysenterica Wall - F - Apocynaceae, *Ghee* - Clarified butter,

Lākha - E - Lac or Shell lac - L - Laccifer lacca (Kerr) - F - Lacciferidae, and *Yellow Sarson* - Indian colza - L - Brassica campestris var. sarson Prain - F - Cruciferae, - fumigations or *Dhūpana* of the above ingredients removes fever (Jvara). [1/84]

COMMENT

This fumigation also repels mosquitoes and alike insects thus prevents insect borne diseases.

According to Cakradatta—

अष्टांगधूपः

पलंकषा निम्बपत्रं वचा हरीतकी।
सर्षपा सयवाः सर्पिर्धूपनं ज्वरनाशनम्॥ २२९॥

Cakradatta, Jvara, p. 33, 229

Aṣṭāṅga dhūpa

Fumigation with guggulu, nimba leaves, vacā, kuṣṭha, harītakī, mustard, barly and ghee alleviates fever. [229]

Cakradatta, Jvara, p . 33, 229

तिक्तोशीरबलाधान्यपर्पटाम्भोधरैः कृतः।
क्राथः पुनः समायातं ज्वरं शीघ्रं निवारयेत्॥ ८५॥

Satatak Jvare Tiktādi Kaṣāyaḥ

Decoction of Tiktādi in fever rising twice in a day - fever like rise of temperature daily twice - *Satatak Jvara.*

Kuṭakī - E - Picrorhiza - L - Picrorhiza kurroa Royle ex Benth - F - Scrophulariaceae, *Khasa* - E - Cuscus grass - L - Andropogon muricatus Retz - vetiveria zizanioides (Linn) Nash - F - Gramineae, *Balā* - E - Country mallow - Sida - L - Sida cordifolia Linn - F - Malvaceae, *Dhaniyān* - E - Corriander fruit - L - Coriandrum sativum Linn - F - Umbelliferae, *Pittapāpaḍā* - L - Polycarpea corymbosa Lam - F - Caryophyllaceae, and *Nāgarmothā* - L - Cyperus scariosus R. Br - F - Cyperaceae - decoction *(Kvātha)* of the above six ingredients alleviates *Satataka jvara* - fever like rise of temperature daily twice. It is a good remedy to cure *Satataka jvara* - a kind of intermittent fever rising twice daily. [1/85]

रास्नामूर्वामधुकरजनीकुष्ठशीताश्वगन्धा-
कौन्तीतिक्तामिशिसुरघनैस्तुल्यभागैः समस्तम्।

तैलं लाक्षारसपरिमितं गर्भिणीनां प्रशस्तं
भूतोन्मादज्वरपवनजिद् यक्षरक्षः क्षयघ्नम् ॥ ८६ ॥

Lākṣādi Tailam

Lākṣādi Oil

One *āḍhaka* (one āḍhaka = 3 seers, 3 pāva and 4 tolā (approx. 3 kgs) of Lākṣā - Lākha - E - Lac - or Shell lac - L -Laccifer lacca (Kerr) - F - Lacciferidae is boiled in four āḍhakās (approximately 12 kgs) of water and reduced to quarter and filtered through a linen or a sieve. To it are added equal quantity of tila taila (sesame oil - oil of Gingelli - L - Sesamum indicum Linn - F - Pedaliaceae) and a kalka (paste) prepared with one *karṣa* (one tola or 10 grams approx) each of *Rāsnā* - L - Pluchea lanceolata Oliver & Hiern - F - Compositae, *Maroḍa phalī* - L - Helicteres isora Linn - F - Sterculiaceae, *Mulethī* - E - Liquorice Root - L - Glycyrrhiza glabra Linn - F - Leguminosae, *Haldī* - E - Turmeric - L - Curcuma longa Linn - F - Zingiberaceae, *Kūṭha* - E - Costus root - L - Saussurea lappa. C.B. Clarke - F - Compositae, *Safeda candana* - E - Sandal wood - L - Santalum album - Linn - F - Santalaceae, *Asagandha* - E - Winter Cherry - L - Withania somnifera Dunal - F - Solanaceae, *Reṇukā* - Vitex agnus - castus Linn - F - Verbenaceae, *Kuṭakī* - E - Picrorhiza kurroa Royle ex Benth - F - Scrophulariaceae, *Saunpha* - E - Fenel Fruit - L - Foeniculum vulgare Mill - F - Umbeliferae, *Devadārū* - E - Himalayan cedar - Pinus deodar - L Cedrus deodara (Roxb) Loud - F - Pinaceae, *Nāgarmothā* - L - Cyperus scariosus R. Br - F - Cyperaceae - are all cooked on mildfire and taila is prepared. This *Lākṣādi oil* is very useful for pregnant woman (pregnant women will have a good growth of their foetus by applying this oil often over the body and taking bath later) and despells Bhūtonmāda - due to possession by evil spirits of the dead, *Jvaras* (fevers), *Vāta vikāra* (faults due to excitement of *Vāta* - diseases due to increase of *Vāta*), *Unmāda due to yakṣās and rākṣās* (insanity caused by evil spirits) and *Kṣaya Roga* - Phthisis - Consumption. [1/86]

COMMENT

While preparing *Lākṣādi Oil* one should take care of not to let *Lākṣā* (Lac - or shell Lac) settle in the bottom of stirring it continuously so that it may not be burnt. Like other herbs Lac can not be extracted because it only melts. The oil prepared from the

lac takes light red colour of it. Its vast qualities are not easy to describe. Only *Tila oil* (Sesame oil) should be taken for this preparation.

Kalk

A green drug or a dry drug converted into a paste by rubbing it on a stone with a little quantity of water added, is called *'kalka'*. Its dose is one karṣa.

Honey, ghee and oil is added, if necessary, in double its quantity; sugar or jaggery in equal quantity and any liquid in four times the quantity of kalka.

According to Śārṅgadhara Saṁhitā—

कल्काच्चतुर्गुणीकृत्य घृतं तैलमेव वा।
चतुर्गुणे द्रवे साध्यं तस्य मात्रा पलोन्मिता ॥ १ ॥

Śārṅgadhara Saṁhitā, Section II, Ch. IX, medicated ghee and oils, p. 115, I

Medicated sneha i.e., ghṛta or taila (ghee or oil) is prepared by mixing one part of kalka (paste of drugs), four of ghee or oil and four parts of any decoction. I

चतुर्गुणं मृदुद्रव्ये कठिनऽष्टगुणं जलम्।
तथा च मध्यमे द्रव्ये दद्यादष्टगुणं पयः ॥ ३ ॥
अत्यन्तकठिने द्रव्ये नीरं षोडशिकं मतम्।

The dose of sneha is one pala. For preparing decoction, one part of drugs is boiled in four parts of water and reduced to a quarter. If the drugs are of soft nature water is taken four times of their quantity; if medium or moderately hard, eight times and if very hard sixteen parts of water are taken and reduced to quarter.

Śārṅgadhara Saṁhitā, Section II, Ch. IX, p. 116, 1-4.

स्नेहपाकस्त्रिधा प्रोक्तो मृदुर्मध्यः खरस्तथा ॥ १४ ॥

Snehapāka (cooking) is of three types; *mṛdu* (mild), *madhya* (moderate) and *khara* (hard boiled). A small quantity of kalka taken out and pressed between finger if yields large quantity of *sneha* (oil or ghee) it is said to be in *mṛdupāka*, if it does not yield any sneha and is hard it is said to be in *khara*.

Śārṅgadhara Saṁhitā, [14-16] page 117.

नस्यार्थं स्यान्मृदुः पाको मध्यमः सर्वकर्मसु॥ १७॥
अभ्यंगार्थं खरः प्रोक्तो युञ्ज्यादेवं यथोचितम्।

Mṛdu pāka sneha is useful for *nasya karma* (nasal - drops), *madhyama pāka* for all other purposes; *khara pāka* only for *abhyaṅga* (bath, massage etc.).

Śārṅgadhara Saṁhitā, [17-18] page 117.

Taila kalpanā

लाक्षाढकं क्कथयित्वा जलस्य चतुराढकैः।
चतुर्थांशं शृतं नीत्वा तैलप्रस्थे विनिक्षिपेत्॥ ९३॥
मस्त्वाढकं च गोदध्नस्तत्रैव विनियोजयेत्।
शतपुष्पामश्वगन्धां हरिद्रां देवदारु च॥ ९४॥
कटुकीं रेणुकां मूर्वां कुष्ठं च मधुयष्टिकाम्।
चन्दनं मुस्तकं रास्नां पृथक्कर्षप्रमाणतः॥ ९५॥
चूर्णयेतत्र निक्षिप्य साधयेन्मृदुवह्निना।
अस्याभ्यंगात्प्रशाम्यन्ति सर्वेऽपि विषमज्वराः॥ ९६॥
कासश्वासप्रतिश्यायत्रिकपृष्ठग्रहास्तथा ।
वातं पित्तमपस्मारमुन्मादं यक्षराक्षसान्॥ ९७॥
कण्डूं शूलं च दौर्गन्ध्यं गात्राणां स्फुरणं जयेत्।
पुष्टगर्भा भवेदस्य गर्भिण्यभ्यंगतो भृशम्॥ ९८॥

Śārṅgadhara Saṁhitā, Section II, Ch IX, Medicated Ghee and Oils, p. 124, 93-98.

One *āḍhaka* of *lākṣā* is boiled in four *āḍhakās* of water and reduced to quarter and filtered. To it are added one *prastha* of *tila taila* (sesame oil) one *āḍhaka* of *mastu* (whey water of curds prepared with cow's milk) and a *kalka* prepared with one *karṣa* each of *śatapuṣpā, aśwagandhā, haridrā, devadāru, kaṭukī, reṇukā, mūrvā, kuṣṭha, madhuyaṣṭī, candana, musta* and *rāsnā* - are all cooked on mild fire and taila prepared. This oil used as for *abhyaṅga* (oil massage) dispells all types of *viṣama jvaras* (intermittent fevers), *kāsa* (cough), *śvāsa* (dyspnoea), *pratiśyāya* (running in the nose), *trikapṛṣṭha graha* (stiffness and pain of the back and waist), *vāta* and *pitta, apasmara* (epilepsy), *unmāda due to yakṣas and rakṣas* (insanity caused by evil spirits), *Kaṇḍū* (itching), *śūla* (pain), *durgandha* (bad smell),

smell), *sphuraṇa* (throbbings) of the body parts; pregnant women will have a good growth of their foetus by applying this oil often over the body and taking bath later. [93-98]

Śārṅgadhara Saṁhitā, Section II, Ch. IX, Medicated Ghee and Oils, p. 124-125, 93-98.

रुङ् मूर्वाजतुविकसासुवर्चिकानिङ्विश्वाभिः सलिलसदृग्दधिप्रसिद्धे।
तक्रे षड्गुणगणिते विपक्कमार्ये तैलं स्यात्सपदि निदाघशीतहारि॥ ८७॥

Ṣaṭkaṭvara tailam - Ṣaṭkaṭvara oil.

Butter-milk prepared of curd with supernatant fatty layer and equal parts water is known as *'Kaṭvara'* which is used in the below given formulation.

Oh Ratnakalā! renowned for good qualities and born in a noble family. Listen the method of preparing *Ṣaṭkaṭvara Tailam.* Wholesome curd mixed with equal parts of water is called *Kaṭvara.* This *Kaṭvara* should be taken six times that of *Tila oil* - E - oil of Gingelli - Sesame oil - L - Sesamum indicum Linn - F - Pedaliaceae. Make a paste of Kūṭha - E - Costus root - L - Saussurea lappa.C.B. Clarke - F - Compositae, *Maroḍa phalī* - L - Helicteres isora Linn - F - Sterculiaceae, *Lākha* - E - Lac or Shell lac - L - Laccifer lacca (Kerr) - F - Lacciferidae, *Soncara Lavaṇa* - E - Black Salt - Sochal Salt - L - Unaqua sodium chloride, *Haldī* - E - Tumeric - L - Curcuma longa Linn - F - Zingiberaceae and *Sonṭha* - E - Dry Zingiber - Ginger - L - Zingiber officinale Roscoe - F - Zingiberaceae.These six ingredients alongwith *Tila oil* - Sesame oil should be mixed with the above *Kaṭvara* (the mixture of wholesome curd and water in equal parts which is taken six times the quantity of *Tila oil*) is cooked on a mild fire till oil remains. This oil is called *Ṣaṭa Kaṭvara Tailam.* It cures both burning (Dāha) and *Śīta* (cold) sensations. [1/87]

COMMENT

The oil should first be boiled till the froth during the boiling subsides. It should be cooled. This oil is called *Mūrchita Tailam.* It should be used in preparing the above medicine. Medicated oil should be prepared by mixing one part of paste of drugs, four of oil and four or six parts of any decoction or watery substance (Here a mixture of wholesome curd and water in equal quantity which is called *Kaṭvara* should be taken in place of watery substances).

According to Cakradatta—

षट्कट्वरतैलम्

सुवर्चिकानागरकुष्ठमूर्वालाक्षानिशालोहितयष्टिकाभिः ।
तैलं ज्वरे षड्गुणकट्वसिद्धमध्यञ्जनाच्छीतविदाहनुत् स्यात्॥ २७७॥
दध्नः ससारकस्यात्र तक्रं कट्वरमिष्यते।
घृतवत् तैलपाकोऽपि तैले फेनोऽधिकः परः॥ २७८॥

Cakradatta, 39, Jvara, 277-278.

Ṣaṭkaṭvara taila

Oil cooked with *suvarcikā, śuṇṭhī, kuṣṭha, mūrvā, lākṣā, haridrā* and *mañjiṣṭhā* alongwith six times butter - milk is useful in fever. By anointment it removes cold as well as burning sensation. [277]

Butter- milk prepared of curd with supernatant fatty layer is known as *'Kaṭvara'* which is used in the above formulation. The preparation of oil is like that of ghee but in the former there appears more froth. [278]

Cakradatta, Jvara, p. 40, 277-278.

The method called *'Murcchā - pāka'* of sesame oils.

In cooking oils and ghees, the first process is called *'Murcchā-pāka'*. It consists of this : the oil should be boiled on a slow fire. When it becomes free of froth, it should be taken down from the fire. Before it has cooled, water in which pasted turmeric has been dissolved should be thrown into it; next, water in which pasted *Mañjiṣṭhā* (Rubia cordifolia) has been dissolved; and then pasted *Lodhra* (Symplocos racemosa), *Musta* (tubers of Cyperus rotundus), the red bark called *Nālukā* (Cinnamomum cassia), Phyllanthus emblica, Terminalia bellerica, Terminalia chebula, the roots of Pandanus odoratissimus, the hanging roots of Ficus bengalensis, and Pavonia odorata, should gradually be thrown. After this water of four times the measure of oil should be added, and the whole compound should be again boiled on a slow fire. The boiling should be stopped when only a small measure of water remains in the pot. For seven days it should be kept without being disturbed. The measure of *Mañjiṣṭhā* (Rubia cordifolia) should be one sixteenth that of oil. The other drugs should together be a fourth of the measure of *Mañjiṣṭhā*. Thus, if the oil

be 4 seers, the measure of *Mañjiṣṭhā* should be a quarter of a seer and that of all the other articles taken together, one chaṭāk.

Method of preparing oils that subjugate the wind.

Oils that check the wind should first be subjected to the process called *'Murcchā-pāka'* which has been described above. Leaves should then be taken of Mangifera indica, Eugenia jambolana, Feronia elephanta, and that variety of Citrus medica which is called Tābā in Bengali. The measure of these leaves should be an eighth of that of the oil to be cooked. They should first be boiled in water of four times their measure. When a fourth of the water remains, it should be strained through a piece of clean cloth. The oil should be boiled with the decoction thus obtained of the leaves mentioned. 0ils so cooked subjugate the wind.

गोपीद्वयामलकी स्थिरामगधजातिक्ताहिमश्रीफल-
द्राक्षाफालिनिसेव्यधावनिविषामुस्तैन्द्रजैः साधितम्।
स्यादाज्यं विषमज्वरं क्षयशिरः पार्श्वव्यथाऽरोचकं
दीप्तं शोफहलीमकप्रशमयेल्लीलालतामञ्जरि॥ ८८॥

Viṣama jvarādiṣu Ghṛta prayogaḥ

The use of Ghṛta (medicated clarified butter) in all the fevers beginning with Intermittent fever (Viṣama jvara).

Oh Ratnakale! Talented in displaying various provocating gestures! Take paste (Kalk) of *Kālī Sārivā* - L - Ichnocarpus fruitescens R.Br, - Syn - L - Cryptolepis buchanani Roem & Schult - F - Asclepiadaceae, *Safeda Sārivā* - E - Indian Sarsaparilla - L - Hemidesmus indicus R. Br - F - Asclepiadaceae, *Āmvalā* - Emblic Myrobalan - Indian gooseberry - L - Phyllanthus emblica Linn - Emblica officinalis. Gaertn - F - Euphorbiaceae, *Śālaparṇī* - L - Desmodium gangeticum DC - F - Leguminosae, *Pippalī* - E - Long pepper - Dried catkins - L - Piper longum Linn - Cavica roxburghii - F - Piperaceae, *Kuṭakī* - E - Picrorhiza kurroa Royle ex Benth - F - Scrophulariaceae, *Lāla Candana* - E - Red Sanders Wood - Red Sandal Wood - L - Pterocarpus santalinus Linn f. - F - Leguminosae, *Bela* - Beal fruit - E - Bengal quince - Bael fruit - L - Aegle marmelos corr - F - Rutaceae, *Munakkā* - E - Grapes - L - Vitis vinifera Linn - F - Vitaceae, *Priyaṅgu* - L - Collicarpa macrophylla Vahl - F - Verbenaceae, *Khasa* - E - Cuscus grass - L

- Andropogon muricatus Retz - Vetiveria zizanioides (Linn) Nash - F - Gramineae, *Pithavana* - L - Urariapicta Desv - F - Leguminosae, Atīsa - E - Indian Atees - L - Aconitum heterophyllum Wall - F - Ranunculaceae, *Nāgarmothā* - L - Cyperus scariosus R. Br - F - Cyperaceae, *Indrajau* - L - Holarrhena antidysenterica Wall - F - Apocynaceae, and take clarified butter *(Ghee)* four times the weight of the whole paste add to them water four times the weight of clarified butter *(Ghṛta)*. Mix them all and cook them on mildfire till the clarified butter remains.

The use of this medicated clarified butter *(Ghṛta)* removes *Viṣama Jvara* (Intermittent fever), *Rāj Yakṣmā* (Consumption or Phthisis), *Śirah Śūla* (Headaches), *Ardhāvabhedaka* - pain in half of the head, *Pasaliyon kī Pīḍā* - Pain in the chest - Pain in the bony cage of the chest, *Aruci* - Anorexia - disgust for food, *Sūjana* - inflammation, *Halīmaka* - Chlorosis. [1/88]

COMMENT

If word "dvaya" is affixed after the word 'Gopī' it means *Kālī Sārivā* - L - Ichnocarpus fruitescens R. Br, - Syn - L - Cryptolepis buchanani Roem & Schult, and Safeda Sārivā - E - Indian Sarsaparilla - L - Hemidesmus indicus R. Br. If *"dvaya"* is prefixed with *Āmalā* then it denotes *Āmvalā* - Emblic Myrobalan and *Bhuin Āmvalā* - L - Phyllanth-us niruri Linn. The use of *Āmvalā* and *Bhuin Āmvalā* is found in other treatise also. The physician may use the drugs according to the quality of the drugs whichever he needs. This makes no difference in the preparation of the medicine. Both formulations are equally useful.

During the description of this formula in *Cakrapāṇi* Anorexia *(Arocaka)* is omitted. In the treatise of *Vagbhaṭa* it is mentioned in *Vaidyāvātaṁsa* verse no. 55 as *Vāgbhaṭasya matamasti samastam* (It is all according to the advice of *Vāgbhaṭa*).

According to *Vāgbhaṭa*—

Pippalyādi ghṛta :-

पिप्पलीन्द्रयवधावनितिक्तासारिवामलकतामलकीभिः ।
बिल्वमुस्तहिमपालनिसेव्यैर्द्राक्षयातिविषया स्थिरया च॥ ९०॥

घृतमाशु निहन्ति साधितं ज्वरमग्निं विषमं हलीमकम्।
अरुचिं भृशतापमंसयोर्वमथुं पार्श्वशिरोरुजं क्षयम्॥ ९१॥

Medicated ghee prepared with *pippalī, indrayava, dhāvanī (kaṇṭakārī), tiktā, sārivā, āmalaka, tāmalakī, bilvā, mustā, hima, pālanī (trāyamāṇa), sevya, drākṣā, ativiṣā* and *sthirā* cures fevers, irregularities of digestion, *halīmaka* (advance stage of jaundice), loss of taste and appetite, severe burning sensation in the shoulders, vomiting, pain in the flanks and the head and consumption (tuberculosis) quickly. 90-91.

Aṣṭāṅga Hṛdayam, Ch. I, Cikitsita Sthāna, p. 189, 90-91.

According to Caraka-Saṁhitā—

अत ऊर्ध्वं कफे मन्दे वातपित्तोत्तरे ज्वरे॥ १६४॥
परिपक्वेषु दोषेषु सर्पिष्पानं यथाऽमृतम्।

Thereafter in case of fever having mild kapha and severe vāta and pitta and with doṣas well digested, intake of ghee acts like nectar. [164]

Caraka - Saṁhitā, Ch. II, Chikitsā sthānam, p. 68, 164.

ऊष्मार्दितो यश्च दिनावसाने शीतार्दितो यश्च निशावसाने।
हिक्कार्दितो यः कसनार्दितो यः स याति मृत्योरवलोकनाय॥ ८९॥

Jvare Asādhya Lakṣaṇāni

Incurable symptoms in fever

The patient of fever who suffers from burning sensation *(Dāha)* in evening and shivering cold *(Śīta)* in the morning and who gets hiccough *(Hikkā)* or bouts of cough *(Khāṅsī)* is supposed to die. [1/89]

वेदानां श्रवणं हि तस्य चरणं द्रव्यस्य संवर्षणं
कृष्णस्य स्मरणं शुभस्य करणं विप्रस्य सन्तर्पणम्।
अश्वत्थभ्रमणं सुरत्नधरणं दीनस्य संरक्षणं
हन्यादष्टविधं ज्वरं कुमुदिनीनाथो यथोग्रं तमः॥ ९०॥

Jvare Daivavyapāsraya cikitsā

Treatment of fevers in accordance with pleasing of deities.

Listening to Vedās and Purāṇas, use of suitable diet and

mode of living, giving alms according to one's capacity, rememberance of various names of God, working out of virtuous acts, satisfying brāhmaṇās (twice born) through feasts and sacrificial gifts, going round the *Pīpal Tree* - L - Ficus religiosa Linn - F - Moraceae, wearing of precious stones and protection of the poors by performing these ritual deeds eight types of fevers (*Vātaja* - ordinary fever - fever due to aggravation of *Vāta, Pittaja* - ordinary fever - fever due to aggravation of *Pitta, Kaphaja* - ordinary fever - fever due to aggravation of *Kapha, Vāta pittaja* - Mild toxic fevers - fever due to aggravation of *Vāta* and *Pitta, Vāta kaphaja* - Mild toxic fevers - fever due to aggravation of *Vāta* and *Kapha, Pitta kaphaja* mild toxic fevers - fever due to aggravation of *Pitta* and *Kapha*, *Sannipātaja* - Highly toxic and septic fevers - fever due to aggravation of all the three doṣas (*vāta, pitta* and *kapha*), and *Āgantuja* (fever due to injury, stress and other external causes - fever due to extraneous causes) are cured in the same way as darkness dies by the rise of moon at night. [1/90]

COMMENT

According to Vāgbhaṭa—

Pathya- (Suitables) :

ओषधयो मणयश्च सुमन्त्राः साधुगुरुद्विजदैवतपूजाः।
प्रीतिकरा मनसो विषयाश्च घ्नन्त्यपि विष्णुकृतं ज्वरमुग्रम्॥ १७७॥

(wearing of) potent herbs and precious gems, (chanting) benovelent hymns, worship of saints, preceptors, the twice born (*brāhmaṇās*) and gods, affectionate mind and (indulgence in) objects, pleasing the mind cure dreadful fevers though caused even by *Viṣṇu* (Lord Almighty). [177]

Aṣṭāṅga Hṛdayam, Cikitsita Sthāna, Ch. I, p. 205, 175.

According to Caraka - Saṁhitā—

अथ खल्वष्टाभ्यः कारणेभ्यो ज्वरः संजायते मनुष्याणां;
तद्यथा — वातात्, पित्तात्, कफात्, वातपित्ताभ्यां,
वातकफाभ्यां, पित्तकफाभ्यां,
वातपित्तकफेभ्यः,
आगन्तोरष्टमात् कारणात्॥ १७॥

In human beings, fever arises from the eight causative factors- such as *vāta, pitta, kapha, vāta-pitta, vāta-kapha, pitta-kapha, vāta pitta-kapha* and the eighth as exogenous. [17]

Caraka - Saṁhitā, Nidāna sthānam, Ch. I, p. 253, 17.

सहस्त्रनेत्रस्य सहस्त्रबाहोः सहस्त्रवक्त्रस्य सहस्त्रमूर्ध्नः।
सहस्त्रपादस्य सहस्त्रनाम्नः सहस्त्रनाम्नां पठनं ज्वरघ्नम्॥ ९१॥

Prakārāntareṇa Kathayati

Described in another way.

By chanting the hymns comprised of the thousand names of Lord Viṣṇu who has a thousand eyes, hands, mouths, heads, feet and names all types of fevers are destroyed. [1/91]

COMMENT

According to Caraka—

विष्णुं सहस्त्रमूर्धानं चराचरपतिं विभुम्॥ ३११॥
स्तुवन्नामसहस्त्रेण ज्वरान् सर्वानपोहति।
ब्रह्माणमश्विनाविन्द्रं हुतभक्षं हिमाचलम्॥ ३१२॥
गंगा मरुद्गणांश्चेष्टया पूजयञ्जयति ज्वरान्।
भक्तया: मातुः पितुश्चैव गुरुणां पूजनेन च॥ ३१३॥
ब्रह्मचर्येण तपसा सत्येन नियमेन च।
जपहोमप्रदानेन वेदानां श्रवणेन च॥ ३१४॥
ज्वराद्विमुच्यते शीघ्रं साधूनां दर्शनेन च।

One is freed from all types of fever by eulogising Viṣṇu thousand headed, master of mobile and immobile and omnipresent with thousand names. One overcomes fever by worshipping with scrifices Brahmā, Aświns, Indra, Āgni, Himālaya, Gaṅgā and congregation of Maruts. One is relieved of fever by devotion to parents, respect to teachers, celibacy, penance, truthfulness, observance of rules, repetition of mantra, offering of oblation, hearing of Vedas and visiting saintly persons. [311-315]

Caraka - Saṁhitā, Cikitsā Sthānam, Ch. II, p. 83, 311-315.

गणेश्वरो वा गरुडेश्वरो वा गौरीश्वरो वा दिवसेश्वसे वा।
माहेश्वरी वा कुलदेवता वा सम्पूजनीया ज्वरिणा प्रयत्नात्॥ ९२॥

Punarapi Tameva Kathayati.

I again tell you.

The patient should pray according to his capacity *Gaṇeśa, Viṣṇu, Śiva, Sūrya,* Goddess *(Devī)*, or his family deity. It eliminates diseases. [1/92]

COMMENT

Caraka has described the three fold treatment of fevers and other diseases as follows—

त्रिविधमौषधमिति—**दैवव्यपाश्रयं, युक्तिव्यपाश्रयं, सत्वावजयश्च।**

तत्र दैवव्यपाश्रयं—

मन्त्रौषधिमणिमंगलबल्यु पहारहोमनियमप्रायश्चित्तोपवासस्वस्त्ययन प्रणिपातगमनादि,

युक्तिव्यपाश्रयं—**पुनराहारौषद्रव्याणां योजना,**

सत्वावजय:—**पुनरहितेभ्योऽर्थेभ्यो मनोनिग्रहः** ॥ ५४ ॥

There are three types of therapy - spiritual rational and psychological. The spiritual therapy consists of recitation of mantras, wearing roots and gems, auspicious acts, offerings, gifts, oblation, following religious precepts, atonement, fasting, invoking blessings, falling on (the feet of) the Gods, pilgrimage etc. The rational therapy consists of rational administration of diet and drugs. Psychological therapy is restraint of mind from the unwholesome objects. [54]

Caraka - Saṁhitā, Sūtra Sthāna, Ch. XI, p. 79, 54.

The treatment based on worship of Gods is at the top priority. When it is performed at right occasion it yields wonderful results which can be seen by adhering to it. The effect of treatment described in worship of God and the manner of bowing to them is based on the religious faith of particular sects who have faith in particular deities. The people belonging to *Śaiva, Vaiṣṇava, Śākta, Gāṇapatya* sects worship their respective deities according to the method and tradition laid down by their preceptors. Therefore in the above verse seperate names are refered to. Besides this it has been observed that the God of a community and deity of the family differ. Such as the many worshippers of Lord Śiva has Hanumāṇa as their family deity. As such the worship of all types of Gods does the welfare of the patient.

According to Caraka—

सोमं सानुचरं देवं समातृगणमीश्वरम् ॥ ३१० ॥
पूजयन् प्रयतः शीघ्रं मुच्यते विषमज्वरात्।

One worshipping devotedly Lord Śiva with Pārvatī, congregation of mother and attendants, is relieved quickly of intermittent fever. [315-316]

Caraka - Saṁhitā, Cikitsāsthānam, Ch. II, p. 83, 315-316.

गुरुभोजनपानवाहनानि प्रमदास्नानतुषारवारिकोपान्।
न भजेज्ज्वरवर्जितस्तु तावत्प्रभवेद् वाह्निबलं बलञ्च यावत् ॥ १३ ॥

Jvaramuktāvasthayam

Prohibitions during the convalescence period after fever

The patient who is freed from fever should not use preparation made from clarified butter *(Ghṛta)*, oil etc and other undesirable food and drinks, vehicles (uncomfortable rides), copulation or company of females, bathing and the use of cold water including other cold drinks should be restricted until he gains strength and his digestive power increases.

COMMENT

All the above food and drinks may be used by a healthy person only. Even a healthy person if uses them in plenty will become ill, what to say of a patient. The word *"Pramadā"* denotes a female patient. She should avoid male's company and copulation.

According to Caraka—

विगतक्लमसंतापमव्यथं विमलेन्द्रियम्।
युक्तं प्रकृतिसत्वेन विद्यात् पुरुषमज्वरम् ॥ ३२९ ॥

The patient should be taken as free from fever when exhaustion and pyrexia are gone, there is no distress, senses are clear and the psyche has revived normalcy.

Caraka - Saṁhitā, Cikitsāsthānam, Ch. III, 84 page, 329.

सज्वरो ज्वरमुक्तश्च विदाहीनि गुरुणि च।
असात्म्यान्यन्नपानानि विरुद्धानि च वर्जयेत् ॥ ३३० ॥

व्यवायमतिचेष्टाश्च स्नानमत्यशनानि च।
तथा ज्वरः शमं याति प्रशान्तो जायते न च॥ ३३१॥
व्यायामं च व्यवायं च स्नानं चङ्क्रमणानि च।
ज्वरमुक्तो न सेवेत यावन्न बलवान् भवेत्॥ ३३२॥

The patient during fever or convalescence should avoid burning, heavy, unsuitable and antagonistic food and drinks. He should also abstain from sexual intercourse, over-work, bath and over-eating. Thus fever subsides and thereafter does not relapse. During convalescence one should not take exercise, sexual intercourse, bath and walking till he regains strength. [330-332]

Caraka - Saṁhitā, Cikitsā Sthānam, Ch. III, page 84-85, 330-332.

According to Vāgbhaṭa—

त्यजेदाबललाभाच्च व्यायामस्नानमैथुनम्।
गुर्वसात्म्यविदाह्यन्नं यच्चान्यज्ज्वरकारणम्॥ १७४॥

Apathya (unsuitables)

Till the gaining of strength (the patient of fever) should avoid physical exercises, bath, sexual intercourse, foods which are heavy (not easily digestable), unaccustomed and which cause heartburn and all others (causes) which produce fevers [174]

न विज्वरोऽपि सहसा सर्वान्नीनो भवेत्तथा।
निवृत्तोऽपि ज्वरः शीघ्रं व्यापादयति दुर्बलम्॥ १७५॥

Though relieved of fever he should not begin to eat suddenly all types of food, for fever though relieved kills the weak patient soon. [175]

Aṣṭāñga Hṛdayam, Ch. I, Cikitsita Sthāna, page 204-205, [174-175]

Iti Śrīmallolimbarājaviracite Camatkāra Cintāmaṇau Jvarapratikāronāma Prathamo Vilāsaḥ Samāptaḥ.

Thus ends the first chapter Jvara pratīkāra (Treatment in fevers) of Camatkāra Cintāmaṇi composed by Lolimbarāja.



Chapter - II

A CURE FOR FEVER WITH DIARRHOEA

अथ द्वितीयो विलासः

ATHA DVITĪYO VILĀSAḤ

ATHA JVARĀTĪSĀRA NĀŚANO YOGAḤ

A CURE FOR FEVER WITH DIARRHOEA.

कुटजातिविषाकिराततिक्तैरमृताविश्वघनैः कषायकः।
सकलज्वरनाशकारकः सकलातीसृतिनाशकारकः॥ १॥

A formulation to cure fevers accompanied by diarrhoea (Jvarātisāra),

Kuṭaja - E - Kurchi - Conessi or Tellicherry Bark - L - Holarrhena antidysenterica Wall - F - Apocynaceae, *Atīsa* - E - Indian Atees - L - Aconitum heterophyllum Wall - F - Ranunculaceae, *Cirāyatā* - E - Chireta - L - Swertia chirata (Buch - Ham) - F - Gentianaceae, *Kuṭakī* - E - Picrorhiza kurroa Royle ex Benth - F - Scrophulariaceae, *Giloya* - E - Tinospora - L - Tinospora cordifolia (Willd) Miers - F - Menispermaceae, *Sonṭha* - E - Dry Zingiber - Ginger - L - Zingiber officinale Roscoe - F - Zingiberaceae, *Nāgarmothā* - L - Cyperus scariosus R. Br - F - Cyperaceae, decoction *(Kvātha)* of the above seven ingredients cures all kind of diarrhoeas *(Atīsāra).* [2/1]

COMMENT

In the above formulation in place of Bark of *Kuṭaja* - E - Kurchi - Conessi or Tellicherry Bark - L - Holarrhena antidysenterica Wall - F - Apocynaceae in the other treatises the seed of *Kuṭaja (Indrajau)* - L - Holarrhena antidysenterica Wall - F - Apocynaceae is given. According to the properties of the both it makes no difference either of the two, may be used. The properties of *Kuṭaja* bark as described in various *Nighanṭus* are same as *Kuṭaja* seeds *(Indrajau). Kuṭaja* seeds possess

Tridoṣaghna quality also (it cures all the three *doṣas* in addition), but it is not needed here that is in diarrhoeal fevers.

While treating diarrhoeal fevers one should take care not to mix formulae which are used in fevers with those which are used in diarrhoeas. Generally because the medicines given in fever cases are laxatives while those used in diarrhoeas cause constipation. The principles and actions of the medicines in the treatment of both diseases seperately are not compatible to each other.

According to Cakradatta—

नागरादिधान्यादिक्काथः

नागरातिविषामुस्तैरथवा धान्यनागरैः ।
तृष्णाऽतीसारशूलघ्नं पाचनं दीपनं लघु ॥ ३३ ॥

Nāgarādi and dhānyādi kvātha

(1) the decoction of *nāgara (śuṇṭhī), ativiṣā* and *musta* or (2) *dhānyaka* and *śuṇṭhī* is light, appetiser, digestive and alleviates thirst and diarrhoea. [33]

Cakradatta, Atisāra, page 51, 33.

शीतोशीरकलिंगबालकवृकीपद्माकधान्यामृता-
भूनिम्बाम्बुदबालबिल्बकवृषामुस्तेन्द्रजैः साधितः ।
क्काथो माक्षिकसाक्षिको विजयते सर्वातिसाराञ्ज्वरान्
हृल्लासारुचिसर्वदाघवमिभिः सम्मिश्रितान् भो प्रिये ॥ २ ॥

Jvarātisāre Candanādi kvāthah

Decoction of Candanādi in fever with diarrhoea - diarrhoea associated with fever.

Oh beloved! *Lāla Candana* - Red Sanders Wood - Red Sandal Wood - L - Pterocarpus santalinus Linn. f. - F - Leguminosae, *Khasa* - E - Cuscus grass - L - Andropogon muricatus Retz /- Vetiveria zizanioides (Linn) Nash - F - Gramineae, *Indrajau* - L - Holarrhena antidysenterica Wall - F - Apocynaceae, *Netrabālā* - L - Pavonia odorata Willd - F - Malvaceae, *Pāṭhā* - L - Cissampelos pareira Linn - E - Velvet leaf - F - Menispermaceae, *Padmākha* - E - Mild Himalaya cherry - L - Prunus puddum Roxb. ex. Wall - F - Rosaceae, *Dhaniyān* - E - Coriander fruit - L - Coriandrum sativum Linn - F - Umbelliferae,

Giloya - E - Tinospora - L - Tinospora cordifolia (Willd) Miers - F - Menispermaceae, *Cirāyatā* - E - Chireta - L - Swertia chirata (Buch - Ham) - F - Gentianaceae, *Nāgarmothā* - L - Cyperus scariosus R. Br - F - Cyperaceae, *Kacce bela kā Gūdā* - Pulp of unripe Bael fruit - E - Bengal quince - Bael fruit - L - Aegle marmelos corr - F - Rutaceae, *Atīsa* - Indian Atees - L - Aconitum heterophyllum Wall - F - Ranunculaceae, *Bhadramustā* - E - Nutgrass - L - Cyperus rotundus Linn - F - Cyperaceae, *Kuṭaja kī chāla* (Bark) - E - Kurchi - Conessi or Tellicherry Bark - L - Holarrhena antidysenterica Wall - F - Apocynaceae, decoction made from these above mentioned fourteen drugs (ingredients) when drunk mixed with honey *(Madhu) alleviates* all types of diarrhoeal fevers accompanied by Nausea - desire to vomit *(Haṛllāsa), Aruci* (Anorexia, disgust for food), *Dāha* (Burning sensation in the body) and *Vamana* (Vomiting) etc. [2/2]

पञ्चाङ्घ्रिवृक्यब्दबलेन्द्रबीजत्वक् सेव्यतिक्तामृतविश्वबिल्वैः ।
क्काथः सशूलान् सवमीन् सकासाञ्ज्वरातिसारान्नचिरान्निहन्ति ॥ ३ ॥

Atisāre Pañcamūlyādi kvāthah

Decoction of Pañcamūlyādi in diarrhoea.

Laghu pañcamūla (*Śālaparṇī* - L - Desmodium gangeticum DC - F - Leguminosae, *Pṛśniparṇī* - L - Urariapicta Desv - F - Leguminosae, *Bṛhatī - Baḍī Kaṭerī* - L - Solanum indicum Linn - F - Solanaceae, *Choṭī Kaṭerī* - L - Solanum xanthocarpum Schrad & Wendle - F - Solanaceae, *Gokharū* - E - Small Caltrops - L - Tribulus terrestris Linn - F - Zygophyllaceae), *Pāṭhā* - L - Cissampelos pareira Linn - E - Velvet leaf - F - Menispermaceae, *Nāgarmothā* - L - Cyperus scariosus R. Br - F - Cyperaceae, *Balā* - E - Country mallow - Sida - L - Sida cordifolia Linn - F - Malvaceae, *Indrajau* - L - Holarrhena antidysenterica Wall - F - Apocynaceae, *Kuṭaja* - E - Kurchi - Conessi or Tellicherry Bark - L - Holarrhena antidysenterica Wall - F - Apocynaceae, *Khasa* - E - Cuscus grass - L - Andropogon muricatus Retz - Vetiveria zizanioides (Linn) Nash - F - Gramineae, *Kuṭakī* - E - Picrorhiza - L - Picrorhiza kurroa Royle ex Benth - F - Scrophulariaceae, *Giloya* - E - Tinospora - L - Tinospora cordifolia (Willd) Miers - F - Menispermaceae, *Sonṭha* - E - Dry Zingiber - Ginger - L - Zingiber officinale Roscoe - F - Zingiberaceae, *Kacce bela kī Guddī* - Pulp of unripe Bael fruit - E - Bengal quince - Bael fruit - L - Aegle marmelos Corr - F -

Rutaceae - decoction made from above mentioned fifteen ingredients removes quickly *Śūla* (Colic pain), *Vamana* (Vomiting) and *Kāsa yukta Atīsāra* (Diarrhoea alongwith cough). [2/3]

COMMENT

This decoction is useful in nearly all types of diarrhoea and dysentery.

According to Cakradatta—

पञ्चमूलीबलाबिल्वगुडूचीमुस्तनागरैः ।
पाठाभूनिम्बह्रीबेरकुटजत्वक्फलैः शृतम् ॥ १० ॥
हन्ति सर्वानतीसाराञ्ज्वरदोषं वर्मि तथा।
सशूलोपद्रवं श्वासं कासं हन्यात् सुदारुणम् ॥ ११ ॥

Pañcamūlyadi

Pañcamūlī, balā, bilva, guḍūcī, musta, nāgara, pāṭhā, bhūnimba, hrībera and kuṭaja (bark and seeds) - decoction prepared with these alleviates all types of diarrhoea, fever and vomiting complicated with pain, severe dyspnoea and cough. [10-11]

Cakradatta, Jvarātisāra, p 44, 10-11

कफाधिके वा पवनाधिके वा द्वयाधिके वा गुरुपञ्चमूलम्।
पित्ताधिके स्याल्लघुपञ्चमूलं पुनः पुनः पृच्छसि किं मृगाक्षि ॥ ४ ॥

Ubhaya Pañcamūlasya Jvarātisāre Praśastyam

The importance of both Pañcamūlas (The formulation prepared through a combination of five roots known as *Pañcamūlādi*) in diarrhoea associated with fever *(Jvarātisāra)*.

Instruction to take Laghu Pañcamūla and Vṛhata Pañcamūla according to Doṣās (Faults)

Oh, a fawn-eyed woman! What are you asking again and again? In *Jvarātisāra* (Fever accompanied by diarrhoea) due to excitement of *Kapha* or due to excitement of *Vāta* or due to excitement of both *Vāta* and *Kapha Guru Pañcamūla - (Bark of Bael)* - L - Aegle marmelos Corr - F - Rutaceae, *Gambhārī* - L - Gmelina arborea Linn - F - Verbenaceae, *Sonāpāṭhā* - L - Oroxylum indicum Vent - F - Bignoniaceae, *Pāḍhala* - L - Stereo spermum suaveolens DC - F - Bignoniaceae, *Araṇī* - L - Clerodendrum phlomidis Linn. f. - F - Verbenaceae) should be taken (When the wife of Lolimbarāja (Ratnakalā) asked about Pañcamūla. This answer was given by Lolimbarāja.

This advise of taking this recipe in *Atisāra* (Diarrhoea) is given in reference of this chapter. But generally in any disease of Vāta and *Kapha* alone or both excite themselves then *Vṛhata-pancamūla* should be administered and in *Jvarātisāra* (Fever accompanied by diarrhoea) due to excitement of *Pitta Laghu Pañcamūla* (*Śālparṇī* - L - Desmodium gangeticum DC - F - Leguminosae, *Pṛsniparṇi* - L - Urariapicta Desv - F - Leguminosae, *Bhaṭkaṭaiyā* - L - Solanum xanthocarpum Schrad & Wendle - F - Solanaceae, *Banbhanṭā* - L - Solanum indicum Linn - F - Solanaceae, and *Gokharū* - E - Small Caltrops - L - Tribulus terrestris Linn - F - Zygophyllaceae) is beneficial.

If in place of Bark of Bael the Bael fruit is needed it should be taken only Pulp of green (unripe) Bael fruit - L - Aegle marmelos Corr - F - Rutaceae. [2/4]

COMMENT

According to Bhāva Prakāśa Nighaṇṭu—

Qualities of Vṛhata Pañcamūla

पञ्चमूलं महत् तिक्तं कषायं कफवातनुत्।
मधुरं श्वासकासघ्नमुष्णं लध्वग्निदीपनम् ॥ ३० ॥

Bhāva prakāśa Nighaṇṭuḥ, Gudūcyādi vargaḥ, page 285, 30.

Having pungent, bitter and sweet tastes it destroys *Kapha* and *Vāta* and relieves difficulty in breathing and cough. It generates heat, is light to digest and promotes digestion also.

Qualities of Laghu Pañcamūla

पञ्चमूलं लघु स्वादु वल्यं पित्तानिलापहम्।
नात्युष्णं बृंहणं ग्राहि ज्वरश्वासाश्मरी प्रणुत् ॥ ४८ ॥

Bhāva prakāśa Nighaṇṭuḥ, Gudūcyādi vargaḥ, p. 294, 48.

It is light to digest, sweet in taste and promotes energy. Destroys *Vāta* and *Pitta*, increases semen, constipative in quality, removes fever, difficulty in breathing and calculi. It does not generate much heat in body.

सदेवदारुः सविषः सपाठः सजन्तुशत्रुः सघनः सतीक्ष्णः ।
सवत्सकः क्राथ उदाहृतोऽसौ शोफातिसारद्विपराजसिंहः ॥ ५ ॥

Śophātisāre Kriyākramaḥ

Mode of treatment in diarrhoea associted with Oedema (Śophātisāre).

Oh beloved! Devadārū - E - Himalayan cedar - Pinus deodar - L - Cedrus deodara (Roxb) Loud - F - Pinaceae, Atisa - E - Indian *Atees* - L - Aconitum heterophyllum Wall - F - Ranunculaceae, *Pāṭhā* - L - Cissampelos pareira Linn - E - Velvet leaf - F - Menispermaceae, *Vāyaviḍanga* - E - Bebreng - Fruits of Embelica ribes - L - Embelia ribes Burm - F - Myrsinaceae, *Nāgaramothā* - L - Cyperus scariosus R. Br - F - Cyperaceae, *Kālī Miraca* - E - Black pepper - L - Piper nigrum Linn - F - Piperaceae, *Kuṭaja kī Chāla* - Bark of *Kuṭaja* - Ė - Kurchi - Conessi or Tellicherry Bark - L - Holarrhena antidysenterica Wall - F - Apocynaceae, decoction of equal parts of above seven ingredients alleviates diarrhoea associated with Oedema *(Śothaja Atisāra)* in the same way as a lion is strong enough to destroy an elephant. [2/5]

COMMENT

The author Lolimbarāja in his another creation *Vaidya Jīvanam* has recommended this medicine in diarrhoea caused by sorrow while *Bhāva miśra* another luminary of *Āyurveda* has given treatment for diarrhoea due to sorrow and fear in all together different manner. He has described the principles in treatment of diarrhoea due to sorrow and fear as that done in diarrhoea due to excitement of *Vāta*. He has also recommended some actions which may cause happiness, laugh and deep breathing in the patient. Here the author *Lolimbarāja* by saying that the above medicine is like a lion in the treatment of diarrhoea associted with Oedema which is compared here with an elephant, wants to clear that this medicine is specially meant for the treatment of diarrhoea associated with Oedema. The same opinion is also accepted by the other authors.

According to Cakradatta—

विडंगादिक्राथः

विडंगातिविषामुस्तं दारुपाठाकलिंगकम् ।
मरिचेन समायुक्तं शोथातीसारनाशनम् ॥ ६४ ॥

Viḍaṅgādi

Viḍaṅga, ativiṣā, musta, devadāru, pāṭhā and kaliṅgaka — this decoction added with marica allays diarrhoea complicated with Oedema. [64]

Cakradatta, Atisāra, page 55, 64.

प्रौढे यौवनगर्विते प्रियतमे धान्येन किं किं श्रिया
किं विश्वेन पयोधरेण तव किं किं बालकेनापि मे।
ज्ञात्वा मोहमयीं प्रपञ्चरचनां गोपीपतिं ध्यायतो
ऽतीसारोऽग्निशमामशूलनिकरो धान्यादिभिः क्षीयते ॥ ६ ॥

Atisāre dhānyādi kvathah

Decoction of Dhānyādi in diarrhoea.

Oh beloved ! intoxicated with the proud of youthfulness, vigour and beauty! for me who thinks this world a creation of illusions and engaged in prayers of *Lord Krishna*, every thing either wealth or beautiful breasts of a woman or this whole world and even young children are fruitless to avail. This interpretation is for the devotees of God. The interpretation for the physicians is as follows—

Oh beloved! The powder or decoction made from *Dhaniyān* - E - Coriander fruit - L - Coriandrum sativum Linn - F - Umbelliferae, Bela kī Girī - E - Bael fruit - Pulp of green Bael fruit - E - Bengal quince - Bael fruit - L - Aegle marmelos Corr - F - Rutaceae, *Sonṭha* - E - Dry Zingiber - Ginger - L - Zingiber officinale Roscoe - F - Zingiberaceae, *Nāgaramothā* - L - Cyperus scariosus R. Br - F - Cyperaceae, *Netrabālā* - L - Pavonia odorata Willd - F - Malvaceae, these five ingredients cures a group of Atisāra (Diarrhoeas), *Agnimāndhya* (Dyspepsia - Loss of Appetite), *Āmadoṣa* (indigestion - Endotoxins) and *Śūla* (Colic - pain in the abdomen due to indigestion). [2/6]

COMMENT

While treating diarrhoeas in the opinion of physician *Dalhaṇa* where it is advised to give the decoction of herbs in a concentrated form it is better to use the ingredients in powdered form. Therefore as in the above verse the use of decoction or powder is not mentioned. The opinion of *Dalhaṇa* is being quoted here along with the both interpretation given for physicians and the devotees of God.

According to Cakradatta—

धान्यपञ्चकम्

धान्यकं नागरं मुस्तं बालकं बिल्वमेव च।
आमशूलविबन्धघ्नं पाचनं बह्निदीपनम्॥ २१॥

Dhānya-pañcaka

Dhānyaka, śuṇṭhī, musta, bālaka, and *bilva* - this formulation stimulates digestive fire, is digestive and alleviates *āma*, pain and constipation. [21]

Cakradatta, Atisāra, page. 49, 21.

धान्याम्बुब्दश्रियां पित्तजातिसारो निवार्यते।
केनाऽत्र ज्ञायते कर्ता त्वां विना विमलानने॥ ७॥

Pittātisāre kvāthaḥ

Decoction in Pittātisāra (Diarrhoea due to aggravation of pitta)

Dhaniyān - E - Coriander fruit - L - Coriandrum sativum Linn - F - Umbelliferae, *Sugandhabālā* - E - Indian Valerian Rhizome - L - Valeriana wallichii DC - F - Valerianaceae, *Nāgarmothā* - L - Cyperus scariosus R. Br - F - Cyperaceae, *Kacce bela kī Girī* - Pulp of unripe Bael fruit - E - Bengal quince - Bael fruit - L - Aegle marmelos Corr - F - Rutaceae - decoction made from these four ingredients cures diarrhoea due to aggravation of Pitta *(Pittātisāra).*

Oh beautiful beloved having charming face! only you can understand the untraceable author of this verse. The name of the author is not mentioned here, it is understood. [2/7]

मोचरसौषधवत्सकरोध्रैर्बिल्वपयोदमदाकुसुमैश्च ।
चूर्णमिदं गुडतक्रनिपीतं हन्त्यचिरादतिसारमुदारम्॥ ८॥

Atisāre Mocarasādi Cūrṇam

Powder of Mocarasādi in diarrhoea.

Mocarasa - Gum of Semala - E - Gum of Silk cotton Tree - L - Ceiba pentandra (Linn) Gaertn - Syn - Eriodendron anfractuosum D.C. - F - Bombaceae, *Sontha* - E - Dry Zingiber - Ginger - L - Zingiber officinale Roscoe - F - Zingiberaceae, *Indrajau* - L - Holarrhena antidysenterica Wall - F - Apocynaceae,

Lodha - E - Lodh - Symplocos Bark - L - Symplocos recemosa Roxb - F - Symplocaceae, *Kacce bela kā Gūdā* - Pulp of unripe Bael fruit - E - Bengal quince - Bael fruit - L - Aegle marmelos Corr - F - Rutaceae, *Nāgaramothā* - L - Cyperus scariosus R. Br - F - Cyperaceae, *Dhāya ke Fūla* - Dhaya's Flower - L - Woodfordia floribunda - Salisb - syn - Woodfordia fruticosa Kurz - F - Lythraceae, the powder of the above ingredients if taken mixed with Jaggery - molasses *(Guḍa)* and Whey *(Maṭha)* controls severe diarrhoea very soon. [2/8]

COMMENT

Very much impressed by this formula some authors have exaggerated the effect to the extent that they have written its power to check the diarrhoea which is as severe as the flow of *Ganges.*

कल्याणि कल्पलतिके ललितांगयष्टे।
हस्ते विलोलकमले। ललने। शृणु त्वम्।
शुण्ठीमदाकुसुम मोचरसाजमोदा-
स्तक्रान्विताः प्रशमयन्त्यतिसारसारम्॥ ९॥

Atisāre Śuṇṭhyādi Cūrṇa

Śuṇṭhyādi powder in diarrhoea (Atisāra)

Oh auspicious and beloved! bestower of well wishes like *kalpalatā* (a creeper which fulfils the wishes), adorned with a beautiful body and one who rotates a lotus flower in her hand, listen me.

Sonṭha - E - Dry Zingiber - Ginger - L - Zingiber officinale Roscoe - F - Zingiberaceae, *Dhāya ke Fūla* - Dhāya's Flower - L - Woodfordia fruticosa Kurz - F - Lythraceae, *Mocarasa* - Gum of Semala - E - Gum of Silk cotton Tree - L - Ceiba pentandra (Linn) Gaertn - Syn - Eriodendron anfractuosum D.C. - F - Bombacaceae, *Ajavāyan* - E - The Bishop's weed - Ajova seeds - Lovage - L - Carum copticum Benth & Hook - Syn - Trachy - spermum ammi Linn - Syn - Ptychotis ajowan DC - F - Umbelliferae, the powder of these medicines taken along with *Maṭha* (Whey - defatted curd) cures severe diarrhoea. [2/9]

भो वैद्यनाथा। यदहं ब्रवीमि तद् यस्य कस्यापि पुरो न वाच्यम्।
भूधात्रिकाया रज एकमेव दध्नान्वितं हन्त्यतिसारजालम्॥ १०॥

Āmalakī cūrṇa Prayogaḥ

Use of Āmalakī powder.

Ratnakalā says to her husband, "Oh lord of physicians (a learned physician like *Dhanvantari*)!". The formulation which I am describing to you should not be disclosed to any unqualified physician. The powder of *Bhuin Ānvalā* - L - Phyllanthus niruri Linn - F - Euphorbiaceae licked with curd *(Dahī)* cures all types of diarrhoeas. [2/10]

अतिसारप्रशमनी परमानन्ददायिनी।
बृद्धिदा तनुवह्नेश्च श्यामा श्यामेव शोभते॥ ११॥

Atisāro Śyāmā prayogaḥ

Use of Śyāmā - A dark woman - A kind of woman who has borne no children and able to act or move as one likes with having such body structure that is very suitable for sensual gratification.

Powder of *Sārivā* is used to increase the digestive fire of the stomach - *Jāṭharāgni* and diarrhoea *(Atisāra).*

Use of Śyāmā (either *Priyangu* - L - Collicarpa macrophylla Vahl - F - Verbenaceae or *Sārivā* - L - Ichnocarpus fruitescens R. Br - F - Apocynaceae - L - Cryptolepis buchanani Roem & Schult - F - Asclepiadaceae by virtue of calming diarrhoea and stimulating *Mandāgni* (Dyspepsia - Loss of Appetite) gives immense pleasure to the patient of diarrhoea in the same way as a *Śyāmā* woman (sixteenth) - A dark woman - A kind of woman who has borne no children and able to act or move as one likes with having such body structure that is very suitable for sensual gratification, by virtue of stimulating sex and her power to enhance the pleasure of copulation decreases strength and semen and with it gives immense pleasure to her partner. [2/11]

COMMENT

According to Vaidya Jīvanam—

With *Jala Piper* - E - Purple Lippia - L - Lippia nodiflora Mich - F - Verbenaceae the powder of *(Sārivā)* - L - Ichnocarpus fruitescens - R. Br - F - Apocynaceae alleviates *Atīsāra* (diarrhoea) and increases *Jaṭharāgni* (the digestive fire of stomach) as well as a *Śyāmā* woman (sixteenth) having large beautiful developed breasts those are scented with the smearing of musk alongwith the decoration done on the breasts by painting beautiful variously coloured out lines of flowers and leaves, conqueres a lustful in copulation by her suitable body structure and with the various talents and excellences. She also inflames the fire of love in a weak person and makes him a love sick. Vaidya Jīvanam, [2/10]

Vaidya Jīvanam and Camaṭkāra Cintāmaṇi both are composed by the same author. But there can be seen some difference in a formula which is being used for the treatment of same disease. *Priyaṅgu* is used in the formula of *Camatkāra Cintāmaṇi* whereas *Jala Pīpar* is used in the formula of Vaidya Jīvanam.

पुटपाकविपाचितारलुत्वगसद्दीमहुताशदीपनी।
मधुमोचरसप्रयोजिता सहसाऽतिस्रुतिनाशकारिणी॥ १२॥

Agnivardhako atīsāra nāśakaṣ ca yogaḥ—

A formulation which is digestive and cures diarrhoea.

The extract of *Sonāpāṭhā* - L - Oroxylum indicum Vent - F - Bignoniaceae prepared by *Puṭapāka* method (Method of Boiling, Roasting) mixed with *Mocarasa* - Gum of Semala - E - Gum of Silk cotton Tree - L - Ceiba pentandra (Linn) Gaertn - Syn - Eriodendron anfractuosum D.C. - F - Bombacaceae and honey if taken orally improves digestion and cures diarrhoea *(Atīsāra).* [2/12]

COMMENT

पुटपाकविधिः—

पुटपाकस्य कल्कस्य स्वरसो गृह्यते यतः
अतस्तु पुटपाकानां युक्तिरत्रोच्यते मया॥ २१॥

Further on I will describe the *puṭapāka vidhi* since the juices taken out by this method is also considered as swarasa (21).

पुटपाकस्य मात्रेयं लेपस्यांगारवर्णता।
लेपं च द्व्यंगुलं स्थूलं कुर्याद्वांगुष्ठमात्रकम्॥ २२॥

A ball of mud holding within it the *kalka* (paste) of drugs is put into fire and removed when it has become red hot. The thickness of the layer of mud should be two aṅgulis (fingers) or two aṅguṣṭhas (thumbs) (22).

काश्मरीवटजम्ब्वादिपत्रैर्वेष्टनमुत्तमम् ।
पलमात्रो रसो ग्राह्यः कर्षमात्रं मधु क्षिपेत् ॥ २३ ॥
कल्कचूर्ण द्रवाद्यास्तु देयाः स्वरसवद्बुधैः ।

It is better to wrap the paste of drugs with leaves of kāshmarī, vaṭa, jambu, etc. The juice should be taken in dose of one pala to which is added one karṣa of honey and the proportion of *kalka* (paste), *cūrṇa* (powders) or other liquids if to be added shall be the same as described earlier under *svarasa* (23-1/2).

अतीसारे-अरलूपुटपाकः—

अरलूत्वक्कृतश्चैव पुटपाकोऽग्निदीपनः ।
मधुमोचरसाभ्यां च युक्तः सर्वातिसारजित् ॥ २९ ॥

Puṭapāka rasa of the bark of aralu mixed with honey and mocarasa is dīpana (improves digestion) and cures all atisāras (diarrhoeas) (29).

Śārṅgdhara Saṁhitā, Section II, Ch. II, Svarasa Adhyāya, page 53-54, 21, 22, 23-1/2, 29.

Various kinds of Puṭa, or *Method of Boiling, Roasting, & C.*

For the correction, & c, of metals and other things, various kinds of *Puṭa*, or, methods of boiling and roasting, have been laid down, unless one is well acquainted with them, one can not prepare medicines properly.

Mahāpuṭa

A square hole is dug, two cubits in length. Its breadth, and depth also should be of the same measure. A thousand cakes of dry cow-dung (collected from the field) should be spread on the bottom. The plastered crucible is then placed upon the cowdung cakes and covered with five hundred similar cakes. Fire is set to the dry cakes. When all the cowdung cakes are reduced to ashes the crucible should then be taken out. This kind of roasting is known as *'Mahāpuṭa'.*

Gajapuṭa

A square hole is dug, measuring thirty fingers in length. Its breadth, and depth also should be the same. Over the bottom is spread five hundred cowdung cakes. Over these should be placed the plastered crucible which should be covered with five hundred similar cakes. Fire is then set to the cakes. When all of them are reduced to ashes, the roasting operation is complete. This kind of roasting is called *'Gajapuṭa'.*

Another variety of *'Gajapuṭa'* consists in roasting the plastered crucible in a hole that is one and three fourths of a cubit deep, that has an opening whose circumference is a cubit and a half cowdung cakes should be spread on the bottom. The plastered crucible being placed over the cakes should be covered with similar cakes. In Bengal, this kind of *'Puta'* is generally had recourse to.

Varāha-puṭa

When a plastered crucible is roasted in a whole whose dimensions are of the measure of the fist on every side, it is said to be roasted in *'Vāraha- puta'.*

Kaukkuṭa - puṭa

When the crucible is roasted in a hole whose dimensions are of the breadth of sixteen fingers on every side it is said to be roasted in *'Kaukkuta - puta'.*

Kapota - puṭa

When the crucible is roasted in a small hole, with eight cowdung cakes, it is said to be roasted in *'Kapota - puta'.* It is otherwise called *'Laghu - puta'.*

Govara - puṭa

If the crucible is roasted within an earthen vessel instead of a hole, with the aid, of course, of cowdung, it is said to be roasted in *'Govara - puta'.* The cowdung to be used should be small pieces scraped from a cowpen. The fact is, cowdung trodden upon by kine with their hoofs, divided into small pieces, and dried in the sun, is known by the name of *'Govara'.*

Bhaṇḍa - puṭa

When the crucible is roasted by being inserted in an earthen vessel filled with paddy chaff, and with its mouth closed, it is said to be roasted in *'Bhaṇḍa- puṭa'.*

आम्रास्थिलोध्रवृकियष्टिकलिंगबीज-
कट्वंगमुस्तकमदातिविषांबुविश्वैः ।

जम्बूफलामलकबिल्वयुतैश्च चूर्णं-
जीर्णाखिलातिसृतिहारि सतण्डुलाम्बु ॥ १३ ॥

Jīrṇātisāra nāśano Yogaḥ

The formulation which destroys chronic diarrhoea.

Āma kī Guṭhalī - Seed of Mango - E - Seed of Mango Fruit Tree - L - Mangifera indica Linn - F - Anacardiaceae, *Paṭhānī Lodha* - L - Symplocos crataegoides Buch - Ham - F - Symplocaceae, *Pāṭhā* - L - Cissampeles pareira Linn - E - Velvet leaf - F - Menispermaceae, *Mulethī* - E - Liquorice Root - L - Glycyrrhiza glabra Linn - F - Leguminosae, *Indrajau* - L - Holarrhena antidysenterica Wall - F - Apocynaceae, Sonāpāṭhā - L - Oroxylum indicum Vent - F - Bignoniaceae, *Nāgarmothā* - L - Cyperus scariosus R. Br - F - Cyperaceae, *Dhāya ke Fūla* - Dhāya's Flower - L - Woodfordia floribunda - Salisb - Syn - Woodfordia fruticosa Kurz - F - Lythraceae, *Atīsa* - E - Indian Atees - L - Aconitum heterophylum Wall - F - Ranunculaceae, *Hāūbera* - E - Juniper berry - L - Juniperus communis Linn - F - Cupressaceae, *Sonṭha* - E - Dry Zingiber - Ginger - L - Zingiber officinale Roscoe - F - Zingiberaceae, *Jāmuna kī Guṭhalī* - E - Seed of Jambul Tree - L - Eugenia jambolana Lam - Syzygium cumini Skeels - F - Myrtaceae, *Āmvalā* - Emblic Myrobalan - Indian gooseberry - L - Phyllanthus emblica Linn - Emblica officinalis Gaertn - F - Euphorbiaceae, *Kacce bela kā Gūdā* - Pulp of unripe Bael fruit - E - Bengal quince - Bael fruit - L - Aegle marmelos Corr - F - Rutaceae, all these ingredients should be powdered and strained through a linen. This powder.(cūrṇa) when taken with rice wash *(Cāvala kī dhovana)* alleviates all types of chronic diarrhoeas. [2/13]

बाले कोमलकुन्तलेऽमलकुले केलीकलालालसे
मालामालिनि कोकिलावलिकलालापे विलासाचले।
चञ्चत्कुण्डलमण्डले विजयते रक्तामशूलान्वितं
सोशीरं कुटजाब्दबिल्वकविषोदीच्यैः कषायः कृतः ॥ १४ ॥

Raktātisāre Uśīrādi kvāthaḥ

Uśīrādi decoction in bloody diarrhoea (Raktātisāra)

Born in a noble family, having curled hair, well versed in the way of laughing, wearing necklaces of jewels and pearls, having sweet voice like a cuckoo, possessing many tricky gestures and adorned with moving earings, O' beloved! The decoction prepared from following ingredients alleviates bloody diarrhoea *(Raktātisāra)*, diarrhoea due to indigestion *(Āmātisāra)*, and diarrhoea with colic *(Āmaśūla)*, pain of bloody diarrhoeas *(Raktaśūla)*.

Ingredients of the decoction are - *Khasa* - E - Cuscus grass - L - Andropogon muricatus Retz - Vertiveria zizaniodes (Linn) Nash - F - Gramineae, *Kuraiyā kī Chāla* - Bark of Kuṭaja - E - Kurchi - Conessi or Tellicherry Bark - L - Holarrhena *antidysenterica Wall* - F - *Apocynaceae, Nāgaramoṭhā* - L - Cyperus scariosus R. Br - F - Cyperaceae, *Kacce bela kī Girī* - Pulp of unripe Bael fruit - L - Aegle marmelos Corr - F - Rutaceae, *Atīsa* - E - Indian Atees - L - Aconitum heterophyllum Wall - F - Ranunculaceae, *Netrabālā* - L - Pavonia odorata Willd - F - Malvaceae. [2/14]

COMMENT

In bloody diarrhoea *(Raktātisāra)* Bark of *Kuṭaja* - E - Kurchi - Conessi or Tellicherry Bark - L - Holarrhena antidysenterica Wall - F - Apocynaceae should be taken and in diarrhoea associted with fever *(Jvarātisāra) Indrajau* - L - seeds of Holarrhena antidysenterica Wall - F - Apocynaceae be used.

According to Cakradatta—

वत्सकादिक्राथः

सवत्सकः सातिविषः सबिल्वः सोदीच्यमुस्तश्च कृतः कषायः।
सामे सशूले सहशोणिते च चिरप्रवृत्तेऽपि हितोऽतिसारे॥ ६५ ॥

Vatsakādi

The decoction of vatsaka, ativiṣā, bilva, bālaka and musta is efficacious in diarrhoea, even if chronic, associated with *āma*, griping and blood. [65]

Cakradatta, Atisāra, p. 55, 65.

चन्दनं विमलतण्डुलाम्बुना संयुतं मधुयुतं सितायुतम्।
तृड्विखण्डनमसृग्विखण्डनं खण्डनं प्रचुरदाहमेहयोः ॥ १५ ॥

Atha Candana kalkaḥ

The paste of Sandal Wood.

The produce of white Sandal Wood - *Safeda Candana* - E

- Sandal wood - L - Santalum album - Linn - F - Santalaceae - rubbed on a stone with water mixed with rice wash (*Cāvalo kī dhovana*), honey *(Madhu)* and Crystalline form of Sugar *(Miśrī)* if taken orally alleviates *Pyāsa -Tṛṣā* (Thirst), *Raktātisāra* (Bloody diarrhoea), *Dāha* (burning sensation in the body) and *Prameha* (Polyuria and Dysuria - Urinary troubles and Diseases of Urethra). [2/15]

COMMENT

In diarrhoea due to aggravation of Pitta *(Pittaja Atisāra)* White Sandal Wood - *Safeda Candana* - L - Santalum album - Linn - F - Santalaceae, in bloody diarrhoea *(Raktaja Atīsāra) Lāla Candana* - E - Red Sanders Wood - Red Sandal wood - L - Pterocarpus santalinus Linn. f. - F - Leguminosae and diarrhoea due to aggravation of *rakta* and *pitta (Rakta Pittātisāra)* a mixture of both the *Candanas* (Red Sandal Wood) should be used.

[Prameha is a group of urinary disorders characterized by polyuria and turbidity of urine including diabetes mellitus.]

जयति जीवनदायकजीवनं समधु शीतलमुत्पललोचने।
अतिसृती गुणगौरवगर्विते परवधूगमनं शुचितां यथा॥ १६॥

Samadhujalaprayogaḥ -

The use of mixture of honey and water - The use of water mixed with honey.

Proud of beauty and other qualities are making you haughty, Oh beloved! having beautiful lotus eyes, a user of *(Jala)* water which is a saviour of life mixed with *(Madhu)* honey is soon freed from diarrhoea *(Atisāra)* like an adulterous who becomes pious through good behaviour. [2/16]

अये घनवनस्यास्य मधुयुक्तस्य सेवने।
सातिसारी नरो योऽस्ति सोधिकारी भवेत् सुखी॥ १७॥

Atisāre Mustājala prayogaḥ

The decoction of Mustā (Nāgarmothā) in diarrhoea.

Oh beloved! The patient of diarrhoea who drinks water prepared from *Nāgarmothā* - L - Cyperus scariosus R. Br - F - Cyperaceae (decoction) mixed with honey *(Madhu)* is freed from diarrhoea *(Atisāra)*. [2/17]

COMMENT

According to *Vāgbhaṭa Mustakṣīra* is advised in diarrhoeas which can be prepared by taking 2 tolas of *Nāgarmothā* root, 16 tolas of Goat's milk, 48 tolas of water and boiling them till milk remains. Strain it through a sieve.

According to *Vāgbhaṭa*—

पयस्युत्क्वाथ्य मुस्तानां विशतिं
त्रिगुणेऽम्भसि ॥ ३९ ॥
क्षीरावशिष्टं तत्पीतं हन्यादामं सवेदनम्।

One part of milk, twenty *(pala)* of *mustā* and three parts of water are mixed, boiled and reduced to the quantity of milk. This consumed cures *āma* (raw unripe/unprocessed faeces) associated with pain. 39 b-40 a.

Aṣṭāñga Hṛdayam, Ch IX, Cikitsā Sthāna, p. 340, 39 b - 40 a.

According to Cakradatta—

जीर्णातिसारे क्षीरप्रयोगः
जीर्णेऽमृतोपमं क्षीरमतिसारे विशेषतः।
छागं तद्भेषजैः सिद्धं देयं वा वारिसाधितम्॥ ९७॥

In chronic diarrhoea milk, particularly goat's, is beneficial like nectar. It should be taken after processing with relevant drugs or simple water. [97]

Cakradatta, Atisāra, p. 59, 97.

त्वचो रसालार्जुनसल्लकीनां प्रियालजम्बूबदरीद्रुमाणाम्।
पृथक्पृथङ् माक्षिकदुग्धयुक्ता रक्तापहाः स्युर्द्विजराजकन्ये॥ १८॥

Raktātisāranāśaka yogāḥ

A formulation which destroys bloody diarrhoea (Raktātisāra)

Oh Ratnakale! Beautiful like a moon! By drinking goat's milk *(Bakarī kā Dūdha)* mixed with honey *(Madhu)* and the powder *(Cūrṇa)* of *Āma* - E - Fruit of Mango Tree - Mango seed - L - Mangifera indica Linn - F - Anacardiaceae, *Arjuna* - L - Terminalia arjuna W & A - F - Combretaceae, *Salaī* - L - Boswellia serrata Roxb - F - Burseraceae, *Ciraungī* - L - Buchanania latifolia Roxb -

F - Anacardiaceae, *Jāmuna* - E - Jambul Tree - L - Eugenia jambolana Lam - Syzygium cumini Skeels - F - Myrtaceae, and *Bera kī Chāla* - Bark of Bera - E - Jujube - L - Zizyphus sativa Gaertn - Z. Vulgaris Lam - F - Rhamnaceae - bloody diarrhoea (Raktātisāra) can be cured. [2/18]

COMMENT

The powder of above ingredients can be taken either singly or a mixture of all. The vehicle, remains goat's milk mixed with honey.

आमशूलविबन्धास्त्र-स्तुतिकुक्षिगदापहम् ।
सेवितं सगुडं बिल्वं बिल्वतुल्यपयोधरे॥ १९॥

Āmaśūlādau Saguḍabilva Prayogaḥ

Use of pulp of Green Bael fruit alongwith jaggery in Colic - pain in the abdomen due to indigestion - intestinal colic due to indigestion - Āma śūla.

Oh, having the hard developed large beautiful breasts those are like the *Bael fruit!* A powder *(Cūrṇa)* prepared from Kacce bela kī Girī - unripe dried Bael fruit pulp - E - Bengal quince - Bael fruit - L - Aegle marmelos Corr - F - Rutaceae, mixed with Guḍa - Jaggery should be used in treating Āma Śūla - Colic - pain in the abdomen due to indigestion - Intestinal colic due to indigestion, *Koṣṭha badadhtā* - Constipation, *Mutrādi Avarodha* - Retention of Urine - Dysurea by obstruction of passages, *Raktātisāra* - bloody diarrhoea and other abdominal diseases - alimentary canal disorders *(udara Roga)*. [2/19]

COMMENT

Nowadays *Āyurvedic* physicians instead of *Bael* powder advise the Jam of Bael fruit. The jam is prepared in sugar but if it can be prepared in jaggery it is better.

According to Cakradatta—

गुडबिल्वप्रयोगः

गुडेन खादयेद्बिल्वं रक्तातिसारनाशनम्।
आमशूलविबन्धघ्नं कुक्षिरोगविनाशनम्॥ ६७॥

One should take bilva with jaggery. It checks bloody

diarrhoea, allays *āma,* pain and constipation and destroys abdominal diseases. [67]

Cakradatta, Atisāra, p. 55, 67.

सखि दाडिमवत्सकत्वचा-जनितक्षौद्रयुतः कषायकः।
शमयेदचिरादतीसृतिं रुधिरोत्थां सुतरां दुरत्ययाम्॥ २०॥

Jīrṇaraktātisāre Dāḍimādi kaṣāyaḥ

Decoction of Dāḍimādi in Chronic bloody diarrhoea - Jīrṇa raktātisāra.

Lolimbarāja addresses his wife. Dear companion! The decoction of *Anāra* - Pome granate (fruit - rind) - L - Punica granatum Linn - F - Punicaceae, and *Bark of Kuraiyā* - E - Kurchi - Conessi or Tellicherry Bark - L - Holarrhena antidysenterica Wall - Apocynaceae if taken after adding honey. It controls even severe, difficult and chronic bloody diarrhoea *(Purānā Raktātisāra)* completely. [2/20]

COMMENT

There is a similar composition called *(Kuṭaja rasa Kriyā)* in other texts. In it extracts of Bark of *Kuraiyā* and Pome granate fruit - *Anāra* are mixed and a jelly by adding sugar is made of. This jelly is said to be a sure remedy when used in a dose of one tola. It is said that it can save even a dying patient.

In this preparation the ingredients are same but the method of preparation is different.

Fruit rind should be taken from a ripe Pome granate fruit. The bark of *Kuṭaja* must be fresh, it should not be older than one year. While taking herbal ingredients it should always be observed that they must not be older than one year. Because in rainy season usually these medicines become rotten due to insects and dampness.

According to Cakradatta—

दाडिमादिक्वाथः

कषायो मधुना पीतस्त्वचो दाडिमवत्सकात्।
सद्यो जयेदतीसारं सरक्तं दुर्निवारकम्॥ ६६॥

Dāḍimādi

The decoction of *dāḍima* (fruit - rind) and *vatsaka* (kuṭaja

bark) is taken after adding honey. It controls even severe diarrhoea with blood quickly. [66]

Cakradatta, Atisāra, p. 55, 66.

रक्तातिसारं शमयेत् कल्को वर्या: पयोऽन्वित:।
पय: पानं विधातुर्नुस्तया वा साधितं घृतम्॥ २१॥

Raktātisāre Śatāvaryādi Kalkaḥ

The paste of Śatāvaryādi in bloody diarrhoea.

The patient of bloody diarrhoea who is on milk diet only if takes paste of Śatāvarī - L - Asparagus recemosus Willd - Fam - Liliaceae (in doses One Tola to Two Tola) his disease bloody diarrhoea (Raktātisāra) will be cured. He can take *Śatāvarī Ghṛta* (Clarified butter prepared from Śatāvarī paste) instead of Śatāvarī paste. It is also beneficial. [2/21]

COMMENT

Siddha Ghṛta - medicated thoroughly prepared clarified butter.

Ghṛtas are medicated clarified butter. It should be noted that the butter of only vaccine milk should be taken. It should not, again, be new. Indeed, it should be at least one year old. There are many varieties of *Ghṛtas*. These are used extensively by physicians. For the most part they are for internal administration. The method of preparation chiefly consists in boiling clarified butter with water, or milk, on the decoction of the expressed juice of vegetable drugs, or with the paste or powder of such drugs obtained by pounding. The usual proportion of the ingredients in this : vegetable drugs in paste, one part; clarified butter, four parts; and water, sixteen parts. When liquids thicker than water, such as decoctions or expressed juices, are used, the measure of the solids, or the paste reduced from a fourth to one sixth or even one-eighth of the measure of clarified butter. Regarding the process of boiling, a few simple rules are observed. The clarified butter is first heated on a fire with the object of causing all watery particles in it to evaporate. It is then purified by adding a little turmeric juice to it.Then the paste of the drugs, and water, or other liquids are added to it. These are all boiled together, till the measure of water, evaporates and the measure of *ghee* only is left.

The vessel used for boiling should be of earth; or copper, or iron. The resdue in the vessel should be strained through a piece of new cloth. It then becomes fit for use. It is administered with honey, or sugar, or with both.

According to Vāgbhaṭa—

रक्तं विट्सहितं पूर्वं पश्चाद्वा योऽतिसार्यते।
शतावरीघृतं तस्य लेहार्थ मुपकल्पयेत्॥ ९९॥

For the patient who eliminates blood mixed with faeces, either earlier to or after the elimination of faeces, *Śatāvarī* should be given to lick. (99)

Aṣṭāñga Hṛdayam, Ch. IX, Cikitsita Sthāna, p. 350, 99.

According to Cakradatta—

पीत्वा शतावरीकल्कं पयसा क्षीरभुग् जयेत्।
रक्तातिसारी पीत्वा वा तया सिद्धं घृतं नर:॥ ७३॥

One taking *śatāvarī paste* with milk and keeping on milk diet overcomes blood diarrhoea or so by taking *ghee* processed with it. [73]

Cakradatta, Atisāra, p. 56, 73.

Kalk

By *Kalka* is meant paste. It is prepared by grinding dry or fresh vegetable substances, on a stone with a muller, into a paste, adding water, if necessary.

धातकी विश्वमूलञ्च वत्सकत्वक्समन्वितम्।
रक्तातीसारशमनं क्राथं मधुयुतं प्रिये॥ २२॥

Dhātakyādi Kvāthaḥ

Decoction of Dhātakyādi

Oh beloved! By taking decoction prepared from the below given ingredients *Dhāya ke Fūla* - Dhāya's Flower - L - Woodfordia floribunda - Salisb - syn - Woodfordia fruticosa Kurz - F - Lythraceae, *Sonṭha* - E - Dry Zingiber - Ginger - L - Zingiber officinale Roscoe - F - Zingiberaceae, *Bark of Aḍūsā* - L - Adhatoda vasica Nees - F - Acanthaceae mixed with honey *(Madhū)* alleviates bloody diarrhoea *(Khūnī Atisāra)*. [2/22]

समदाकुसुमं सबिल्वलोध्रं सजलं नागकणाकृत: कषाय:।
मधुना परियोजितो निहन्यादतिसारं सकलं स्तनन्धयानाम्॥ २३॥

Bālātisāre Dhātakyādi Kaṣāyaḥ

Decoction of Dhātakyādi in the diarrhoea of children - infantile diarrhoea.

A decoction mixed with honey *(Madhu)* of *Dhāya kā Phūla* - Dhāya's flower - L - Woodfordia floribunda - Salisb - syn - Woodfordia fruticosa Kurz - F - Lythraceae, *Kacce bela kī Guddī* - Pulp of unripe Bael fruit - E - Bengal quince - Bael quince - Bael fruit - L - Aegle marmelos Corr - F - Rutaceae, *Lodha* - E - Lodh - Symplocos Bark - L - Symplocos racemosa Roxb - F - Symplocaceae, *Netrabālā* - L - Pavonia odorata Willd - F - Malvaceae, and *Gaja pīpala* - L - Scindapsus officinalis Schott Melet - F - Araceae, cures all types of diarrhoeas in infants - infantile diarrhoea. [2/23]

COMMENT

In *Bhaiṣajya ratnāvalī* instead of *Gaja pīpala, Indrajava* - L - Holarrhena antidysenterica Wall - F - Apocynaceae and *Dhaniyān* - E - Corriander fruit - L - Coriandrum sativum Linn - F - Umbelliferae is given. It seems to be a change according to the experience of author of *Bhaiṣajya ratnāvalī.*

अथ धातक्यादि क्राथः बालातीसारे-
धातकीबिल्वरोध्राणि वालकं गजपिप्पली ॥ ६९ ॥
एभिः कृतं शृतं शीतं शिशुभ्यः क्षौद्रसंयुतम् ।
प्रदद्यादवलेहं वा सर्वातीसारशान्तये ॥ ७० ॥

Qwātha of *dhātakī, bilwa, rodhra, vālaka* and *gajapippalī,* cooled and given to children with honey relieves all types of *atisāras* (diarrhoeas). (69-70)

Śārṅgadhara Saṁhitā, Section II, Ch. II, Decoctions, Infusions, p. 64.

कृष्णारुणामुस्तकशृंगिकाणां चूर्णेन पूर्णेन च माक्षिकेण ।
ज्वरातिसारः प्रशमं प्रयाति सश्वासकासः सवमिः शिशूनाम् ॥ २४ ॥

Bālarogeṣu Kṛiṣṇādi Cūrṇam -

Kṛiṣṇādi powder in diseases of children.

In infantile diarrhoeal fever *(Jvarātisāra)* accompanied by, difficulty in breathing - dyspnoea *(Śvāsa)*, Cough *(Kāsa)*, Vomiting *(Vami)* the powder of equal parts of *Kṛiṣṇā - Pippalī* -

Choṭī pīpala - E - Long pepper - Dried catkins - L - Piper longum Linn - cavica roxburghii - F - Piperaceae, *Aruṇā - Atīsa* - E - Indian Atees - L - Aconitum heterophyllum Wall - F - Ranunculaceae, *Nāgarmothā* - L - Cyperus scariosus R. Br - F - Cyperaceae, *Kākaḍāsiṅgī* - L - Pistacia integerrima - Stew - ex Brandis - F - Anacardiaceae, mixed with honey *(Madhu)* gives relief to the suffering infants. [2/24]

COMMENT

In place of *Atīsa* some physicians use *Majītha* - E - Maddar root - Indian madder - L - Rubia cordifolia - Linn - F - Rubiaceae. But *Manjiṣtha* is useful only in bloody diarrhoea. Therefore when the infant is suffering from diarrhoea without fever *Manjiṣtha* may be used instead of *Atīsa.* This powder is also mentioned in *Bhāva Prakāśa.* In other treatises this powder is given by the name of *Cāturbhadra.* It is a famous preparation for infantile disorders. The dose should be recommended by the physicians according to the strength of patient and the severity of the disease.

तृट्श्वासकासज्वरशोफमूर्च्छाहिक्कामुखारोचकवान्तिशूलैः ।
खिन्नोऽतिसारी स्मरतु प्रयत्नात् गोविन्ददामोदरमाधवेति ॥ २५ ॥

Asādhyātisāre Govindanāma smaraṇam.

In diarrhoea of bad prognosis recitation of Gods name.

The patient of diarrhoea complicated with *Pyāsa* (excessive thirst), *Śvāsa* (Asthma - Dyspnoea), *Kāsa* (Bronchitis - Cough - pertusis), *Jvara* (acute fever), *Śopha* (Oedema or Inflammation), *Murchhā* (Fainting - Swoons or loss of consciousness), *Hikkā* (Hiccough), *Aruci* (Anorexia - digust for food), *Vamana* (Vomiting) and *Śūla* (Colic) and of bad prognosis though very weak and feeble should recite with all his strength the name of God like *Govinda, Dāmodara* and *Mādhava.* [2/25]

COMMENT

According to saints at the time of death remembering God is the best way for salvation. Only the God's name accompanies the soul after death.

Iti Atisāra Pratīkāraḥ Samāptaḥ

Thus ends the chapter on Treatment of diarrhoea.

Atha Grahaṇī Pratikāra.

Treatment of Intestinal diseases (Sprue syndrome)

यवानीनागरोशीरधनिकातिविषाघनैः ।
बालबिल्वद्विपर्णीभिर्दीपनं पाचनं भवेत् ॥ २६ ॥

Dīpana Pācano Yogaḥ.

The formula to improve appetite.

Decoction of *Yavānyādi* in intestinal disorders - *(Grahaṇī disorder).*

Dīpana - medicines which without helping the digestion of undigested food, simply excite the appetite.

Pācana - medicines which cause the digestion of undigested food, without exciting the appetite.

Decoction of *Yavānyādi* is both *Dīpana* and *Pācana.*

Ajavāyana - E - The Bishop's weed - Ajova seeds - Lovage - L - Carum copticum Benth & Hook - Syn - Trachy - spermum ammi Linn - Ptychotis ajowan DC - F - Umbelliferae, *Soṇtha* - E - Dry Zingibar - Ginger - L - Zingiber officinale Roscoe - F - Zingiberaceae, *Khasa* - E - Cuscus grass - L - Andropogon muricatus Retz - Vetiveria zizaniodes (Linn) Nash - F - Gramineae, *Dhaniyān* - E - Coriander fruit - L - Coriandrum sativum Linn - F - Umbelliferae, *Atīsa* - E - Indian Atees - L - Aconitum heterophyllum Wall - F - Ranunculaceae, *Nāgaramothā* - L - Cyperus scariosus R. Br - F - Cyperaceae, *Kacce bela kā Gūdā* - *Bālabilva* - Pulp of unripe Bael fruit - E - Bengal quince - Bael fruit - L - Aegle marmelos Corr - F - Rutaceae, *Śālaparṇī* - L - Desmodium gangeticum DC - F - Leguminosae, *Pṛsniparṇi* - L - Urariapicta Desv - F - Leguminosae, - decoction *(Kvātha)* of above ingredients are given to excite appetite *(Rucivardhaka)* and it is stomachic *(Pācaka)* also and alleviates diseases of the intestine (*Grahaṇī doṣa* - Sprue syndrome), Loss of appetite *(Mandāgni).* [2/26]

NOTES :

There can be found a variant *"Bālabilva"* in the above mentioned recipe of *Camatkāra Cintāmaṇi. Vaidya Jīvana,* another has the reading *"Balābilva"* instead of it. It denotes that an additional ingredient is used in the formula of *Vaidya Jīvana* named *Balā* - *Khireṭī* - E - Country mallow - Sida - L - Sida cordifolia Linn - F - Malvaceae for forcible control of Dysentery.

The author of *Camatkāra Cintāmaṇi* does not add this drug country mallow - sida in his formula. Only he uses one ingredient *Bālabilva* - Pulp of Green Bael fruit in place of two drugs.

1. Country mallow - sida and
2. Pulp of ripe Bael Fruit as used in *Vaidya Jīvana.*

It denotes that pulp of Green Bael Fruit also has an additional potency to cure the illeffects of Dysentery as well as the ripen pulp of Bael fruit shows less effect.

Therefore the use of Pulp of green Bael Fruit has made this recipe equal to the formula of *Vaidya Jīvana.* So to increase the potency of the above both formulae the use of Pulp of Green Bael Fruit with country mallow - sida should be practised.

According to Cakradatta—

धान्यकादिक्वाथः

धान्यकातिविषोदीच्ययमानीमुस्तनागरम् ।
बलाद्विपर्णीबिल्वञ्च दद्याद् दीपनपाचनम् ॥ ८ ॥

The decoction of *dhānyaka, ativiṣā, bālaka, yavānī, musta, śuṇṭhī, balā,* two *parṇīs Śālaparṇī* and *pṛsniparṇī* and bilva stimulates digestive fire and is digestive (and as such useful in *grahaṇī* disorder). (8)

Cakradatta, Grahaṇī, p. 62, 8

According to Caraka - Saṁhitā—

अग्न्यधिष्ठानमन्नस्य ग्रहणाद् ग्रहणी मता ।
नाभेरुपर्यग्निबलेनोपष्टब्धोपबृंहिता ॥ ५६ ॥
अपक्वं धारयत्यन्नं पक्वं सृजति पार्श्वतः ।
दुर्बलाग्निबला दुष्टा त्वाममेव विमुञ्चति ॥ ५७ ॥

Grahaṇī is the seat of *agni* and is called so because of holding up the food. It is situated above umbilicus and is strengthened by the power of *agni.* Normally, it holds up the food (till it is digested) and releases it from the side after it is digested but when it is deranged due to weak digestive fire it releases the ingested material even in unripe condition. [56-57]

Caraka - Saṁhitā, Cikitsāsthānam, Ch. XV, p. 254, 56-57.

अमृतातिविषौषधाम्बुवाहैः सदृशैः पाचनदीपनः कषायः।
परिसेवित आमवर्षिणीनां ग्रहणीनां शमनो मनोहराऽऽस्ये॥ २७॥

Grahaṇyām Amṛtādi kaṣāyaḥ

Decoction of Amṛtādi in Sprue syndrome - grahaṇī disorder associated with āma.

Oh beautiful beloved! By taking decoction prepared from *Giloya* - E - Tinospora - L - Tinospora cordifolia (Willd) Miers - F - Menispermaceae, *Atīsa* - E - Indian Atees - L - Aconitum heterophyllum Wall - F - Ranunculaceae, *Soṇtha* - E - Dry Zingiber - Ginger - L - Zingiber officinale Roscoe - F - Zingiberaceae, and *Nāgarmothā* - L - Cyperus scariosus R. Br - F - Cyperaceae in equal parts, the appetite is improved and thereby indigestion removed.Thus the undigested food begins to digest. Consequently *grahaṇī* disorder assosiated with *āma* is cured. [2/27]

COMMENT

Grahaṇī doṣa - (disorder in a portion of intestine above the umblicus) (treatment of duodenal disorders).

According to Cakradatta—

शुण्ठीं समुस्तातिविषां गुडूचीं पिबेज्जलेन क्रथितां समांशाम्।
मन्दानलत्वे सततामताया-मामानुबन्धे ग्रहणीगदे च॥ ७॥

Śuṇṭhyādi

Śuṇṭhī, musta, ativiṣā and *guḍūcī* all in equal quantity are decocted in water. It is useful in sluggish fire, chronic *āma* and *grahaṇī* disorder associated with *āma*. [7]

Cakradatta, Grahaṇī, p. 62, 7.

पुनर्नवाबल्लिजवाणपुंखाविश्वाग्निपथ्याचिरबिल्वबिल्वैः।
कृतः कषायः शमयेदशेषान् दुर्नामगुल्मग्रहणीविकारान्॥ २८॥

Grahaṇyām Punarnavādi kaṣāyaḥ

Decoction of Punarnavādi in Grahaṇī diseases.

Grahaṇī - a portion of instestine situated above the umblicus.

Punarnavā - E - Hogweed - Horse purslene - L - Boerhaavia. diffusa Linn - F - Nyctaginaceae, *Kālī Mirica* - E - Black pepper - L - Piper nigrum Linn - F - Piperaceae, *Śarapunkhā* - L - Tephrosia purpurea - Linn - F - Leguminosae, *Soṇtha* - E - Dry Zingiber - Ginger - L - Zingiber officinale Roscoe - F - Zingiberaceae, *Citraka Bark* - Ceylon Lead wort - White Lead wort - L - Plumbago zeylanica Linn - F - Plumbaginaceae, *Harītakī* - E - Myrobalans - Chebulic Myrobalans - L - Terminalia chebula Retz - Terminalia citrina Roxb - F - Combretaceae, *Karanja* - E - Smooth Leaved Pongamia - Indian Beech - L - Pongamia glabra Vent - F - Leguminosae, *Bela Giri* - Pulp of bael Fruit - L - Aegle marmelos Corr - F - Rutaceae - decoction *(Kvātha)* of the above mentioned ingredients taken in all equal quantities alleviates all types of *Arśa roga* - Hemorrhoides or Piles, *Gulma roga* - Abdominal and other internal Tumours, and *Grahaṇī roga* (grahaṇī disorder including sprue syndrome) (duodenal disorder). [2/28]

पाठाविषानलदवत्सकवत्सकत्वक्तिक्तामदा-रसजनागरबिल्वचूर्णम्।
सक्षौद्रतण्डुलजलं ग्रहणीप्रवाहीरक्तप्रवाहगुदरुग्गुदजेषु देयात्॥ २९॥

Grahaṇyādirogeṣu Pāṭhādi Cūrṇam.

Powder of Pāṭhādi in Grahaṇī disease - Grahaṇī disorder - duodenal disorder.

Pāṭhā - L - Cissampelos pareira Linn - E - Velvet leaf - F.- Menispermaceae, *Atīsa* - E - Indian Atees - L - Aconitum heterophyllum Wall - F - Ranunculaceae, *Khasa* - E - Cuscus grass - L - Andropogon muricatus Retz - Vetiveria zizanioides (Linn) Nash - F - Gramineae, *Kuṭaja kī chāla* - *Kuṭaja* (Bark) - E - Kurchi - Conessi or Tellicherry Bark - L - Holarrhena antidysenterica Wall - F - Apocynaceae and *Kuṭaja* (seed) - *Indrajau, Soṇtha* - E - Dry Zingiber - Ginger - L - Zingiber officinale Roscoe - F - Zingiberaceae, *Kuṭakī* - E - Picrorhiza - L - Picrorhiza kurroa Royle ex Benth - F - Scrophulariaceae, *Dhāya ke Fūla* - *Dhāya's Flower* - L - Woodfordia floribunda - Salisb - syn - Woodfordia fruticosa Kurz - F - Lythraceae, *Rasauta* - E - Extract of Indian Berberis - L - Extractum Berberis, *Kacce bela kā Gūdā* - Pulp of unripe Bael fruit - E - Bengal quince - Bael fruit - L - Aegle marmelos Corr - F - Rutaceae - these ten ingredients in equal quantity are powdered together. This powder is aded with honey *(Madhu)* and taken with rice water. It is indicated in *grahaṇī* disorder - Treatment of duodenal disorder, dysentery *(Pravāhikā)*, bloody diarrhoea *(Raktātisāra)*, *Guda Pīḍā* (pain in rectum), hemorrhoids or piles *(Arśa)*. [2/29]

COMMNTS

There are some differences in making rice - water *(Taṇḍulodaka)*. According to physician *"Vṛnda"* rice water should be prepared by taking one part of rice and straining it through a linen after soaking and squeezing in eight parts of warm water. But according to other physicians one part of rice is dipped in six times of warm water and after some time strained through a linen makes rice water. Thus there are different opinions in making above preparation.

According to Cakradatta—

नागराद्यं चूर्णम्
नागरातिविषामुस्तं धातकीं सरसाञ्जनम्।
वत्सकत्वक्फलं बिल्वं पाठां कटुकरोहिणीम्॥ १६॥
पिबेत् समांशं तच्चूर्णं सक्षौद्रं तण्डुलाम्बुना।
पैत्तिके ग्रहणीदोषे रक्तं यच्चोपवेश्यते॥ १७॥
अर्शांस्यथ गुदे शूलं जयेच्चैव प्रवाहिकाम्।
नागराद्यमिदं चूर्णं कृष्णात्रेयेण पूजितम्॥ १८॥

Nāgarādya cūrṇa

Nāgara (śuṇṭhī), ativiṣā, musta, dhātakī, rasāñjana, kuṭaja (bark and fruits), bilva, pāṭhā and *kaṭukā* - these in equal quantity are powdered together. This powder is added with honey and taken with rice - water. It is indicated in *paittika grahaṇī* disorder, blood diarrhoea, piles, pain in rectum and dysentery. This *Nāgarādya cūrṇa* is recommended by *Kṛṣṇātreya*. [16-18]

तण्डुलोदककल्पना

शीतकषायमानेन तण्डुलोदककल्पना।
केऽप्यष्टगुणतोयेन प्राहुस्तण्डुलभावनाम्॥ १९॥

Taṇḍulodaka

Taṇḍulodaka (rice - water) is prepared according to the method of *śīta kaṣāya* (cold infusion). However, some recommend eight times water for impregnation of rice. [19]

Cakradatta, Grahaṇī, 16-19, page 63.

According to Śārṅgadhara Saṁhitā—

कण्डितं तण्डुलपलं जलेऽष्टगुणिते क्षिपेत्।
भावयित्वा जलं ग्राह्यं देयं सर्वत्र कर्मसु॥ २८॥

Taṇḍula jala (rice - Wash) is obtained by soaking and squeezing one pala of broken rice in eight times its quantity of water [28].

Śārṅgadhara - Saṁhitā, Section II, Ch. II, Swarasa Adhyāya, 54.

तिक्तातिक्तघनेन्द्रजं त्रिकटुकं पीत्वा समग्रं समं
द्वौ भागौ शिखिनः कलापरिमितान् भागान् कलिंगत्वचः।
चूर्णं स्याद् गुडशीततोयसहितं सेव्यं ग्रहण्यां ज्वरे
गुल्मारोचककामलातिसृतिजित् पाण्डूडुसूर्योदयः॥ ३०॥

Grahṇyādau Tiktādi cūrṇam

Powder of Tiktādi in grahaṇī disorder - duodenal disorder.

Take equal parts of Cirāyatā - E - Chireta - L - Swertia chirata (Buch - Ham) - F - Gentianaceae, Kuṭakī - E - Picrorhiza - L - Picrorhiza kurroa Royle ex Benth - F - Scrophulariaceae, *Nāgarmothā* - L - Cyperus scariosus R. Br - F - Cyperaceae, *Indrajau* - L - Holarrhena antidysenterica Wall - F - Apocynaceae, *Sonṭha* - E - Dry Zingiber - Ginger - L - Zingiber officinale Roscoe - F - Zingiberaceae, *Marica* - E - Black pepper - L - Piper nigrum - Linn - F - Piperaceae, *Pīpala* - E - Long pepper - Dried catkins - L - Piper longum Linn - Cavica roxburghii - F - Piperaceae, double quantity of *Citraka* (Bark) - Ceylon Lead wort - White Lead wort - L - Plumbago zeylanica Linn - F - Plumbaginaceae and sixteen times of *Kuṭaja* (Bark) - E - Kurchi - Conessi or Tellicherry Bark - L - Holarrhena antidysenterica Wall - F - Apocynaceae - These are powdered together and taken with cold jaggery water(*Guḍāmbu* - jaggery water) alleviates fever *(Jvarā)* and *grahaṇī disorders* - duodenal disorders. This powder is also useful in *Gulma* (Abdominal and other internal Tumers), *Arocaka* (Anorexia - disgust for food), *Kāmalā* (Jaundice), *Atīsāra*(diarrhoea) and *Pāṇḍu roga* (anaemia). To diminish the twinkle of stars (the effect of aforesaid diseases) it is like sun. Here the aforesaid diseases are compared with the twinkle of stars and *Tiktādi* powder is compared with sun. As in the day light stars are not visible similarly use of *Tiktādi* powder destroys the aforesaid diseases.

This shows the author is very much confident with the result of the use of *Tiktādi* powder in the aforesaid diseases. [2/30]

COMMENT

Guḍāmbu (jaggery water) is prepared by adding jaggery to water which has thus colour and taste of jaggery.

According to Cakradatta—

भूनिम्बाद्यं चूर्णम्

भूनिम्बकटुकाव्योषमुस्तकेन्द्रयवान् समान्।
द्वौ चित्रकात् वत्सकत्वगभागान् षोडश चूर्णयेत्॥ २०॥
गुडशीताम्बुना पीतं ग्रहणीदोषगुल्मनुत्।
कामलाज्वरपाण्डुत्वमेहारुच्यतिसारनुत् ॥
गुडयोगाद् गुडाम्बु स्याद् गुडवर्णरसान्वितम्॥ २१॥

Bhūnimbādya cūrṇa

Bhūnimba (kirātatikta), kaṭukā, trikaṭu, mustaka and *indrayava* equal parts, *citraka* two parts and *kuṭaja* bark 16 parts - These are powdered together and taken with cold jaggery - water. It alleviates grahaṇī disorder, gulma, jaundice, fever, anaemia, polyuria, anorexia and diarrhoea. *Guḍāmbu* (jaggery - water) is prepared by adding jaggery to water which has thus colour and taste of jaggery. [20-21]

Cakradatta, Grahaṇī, p. 63, 20-21

Pāṇḍuroga - Morbid pallor, Anaemia.

द्विक्षारषट्कटुपटुव्रजहिंगुदीप्यैरेभिर्गुडो बदरदाडिमलुंगनीरैः।
श्लेष्मानिलग्रहणिकासु च योजनीयो लोकत्रयैक मतिदीपनपाचनेऽलम्॥ ३१॥

Bṛhaddīpanapācanoyogaḥ

A formula which improves digestion and is an appetizer also.

Sajjīkhāra - E - Natron - Barilla - Impure Carbonate of Soda, *Javākhāra* - E - Impure carbonate of potash - L - Potasii carbones, *Pippalī* - E - Long pepper - Dried Catkins - L - Piper longum Linn - Cavica roxburghii - F - Piperaceae, *Pippalīmūla* - E - Piper root - L - Root of Piper longum Linn - F - Piperaceae, *Cavya* - L - Piper chaba Hunter - Piper officinarum Cas D.C. - F - Piperaceae, *Citraka* - Ceylon Lead wort - White Lead wort - L - Plumbago zeylanica Linn - F - Plumbaginaceae, *Sontha* - E - Dry Zingiber - Ginger - L - Zingiber officinale Roscoe - F - Zingiberaceae, *Kālī Mirica* - E - Black pepper - L - Piper nigrum Linn - F - Piperaceae, five *salts [Kālā Namaka* - E - Black Salt - Sochal Salt - L - Unaqua sodium, *Saindhā namaka* - E - Powder of rock salt - E - Chloride of sodium - (A kind of rock salt found in the *Sindhu* territary) - Bay Salt - Sodium chloridum, Biriyā *Namaka* - Viḍa salt - A kind of Salt, *Reha Namaka* - Salt obtained from saline soil, *Sāmhara Lavaṇa* (a kind of salt obtained from the dried water of *Sāmbhar* lake of *Rājasthān* (A desert province of India)] along with *Hiṅga* - E - Asafoetida - L - Ferula narthex Boiss - F. alliacea Boiss - Ferula foetida Regel - F - Umbelliferae, *Ajavāyana* - E - The Bishop's weed - Ajova seeds - Lovage - L - Carum copticum Benth & Hook - Syn - Trachy - spermum ammi Linn - Syn - Ptychotis ajowan DC - F - Umbelliferae - all should be powdered together. This powder is dipped in the juices of *Guḍa* (Jaggery), *Āmvalā* (Emblic Myrobalan - Indian gooseberry - L - Phyllanthus emblica Linn - Emblica officinalis, Gaertn - F - Euphorbiaceae), *Dāḍima* - E - Pome granate - L - Punica granatum Linn - F - Punicaceae, *Bijaurā Nībū* - E - Citron - L - Citrus medica Linn - F - Rutaceae and powdered in a mortar by a pestle till dry. This powder is useful in grahaṇī disorder due to Kapha, grahaṇī disorder due to Vāta and grahaṇī disorder due to Vāta and Kapha mixed together. Due to its best digestive and appetite promoting properties it is renowned all over the three worlds (whole universe). [2/3l]

COMMENT

According to Cakradatta—

चित्रकाद्यगुडिका

चित्रकं पिप्पलीमूलं द्वौ क्षारौ लवणानि च।
व्योषहिङ्ग्वजमोदाश्च चव्यञ्चैकत्र चूर्णयेत्॥ ९॥
गुडिका मातुलुंगस्य दाडिमाम्लरसेन वा।
कृता विपाचयत्यामं दीपयत्याशु चानलम्॥ १०॥
सौवर्चलं सैन्धवञ्च विडमौद्भिदमेव च।
सामुद्रेण समं पञ्च लवणान्यत्र योजयेत्॥ ११॥

Citrakādya guḍikā

Citraka, pippalīmūla, yavakṣāra, sarjikṣāra, salts, trikaṭu,

hiṅgu, ajamodā and *cavya* - all should be powdered together and made into pills with the juice of *mātuluṅga* or pomegranate. It digests *āma* and stimulates digestive fire instantaneously. Here *sauvarcala, saindhava, viḍa, audbhida* and *sāmudra* - these five salts should be used. [9-11]

Cakradatta, Grahaṇī, page 62, 9-11.

According to Vāgbhaṭa's

पटूनि पञ्च द्वौ क्षारौ मरिचं पञ्चकोलकम्॥ १४॥
दीप्यकं हिंगु गुटिका बीजपूररसेकृता।
कोलदाडिमतोये परं पाचनदीपनी॥ १५॥

Pills made from the powder of the five salts, two *kṣāra, marica, pañcakola, dipyaka* and *hiṅgu* using the juice of *bījapūra* or juice of *kola* or *dāḍima* - are best digestive and carminative. 14b-15

Aṣṭāṅga Hṛdayam, Ch. X, Cikitsita sthāna, page 357, 14b-15.

क्षारयुगत्रिकटुत्रिपटूनि मिशिचविकारजनीजरणानि।
रामठदीप्यहुताशयुतानि प्रेयसि मर्दय लुंगजलेन॥ ३२॥
तक्रयुतं बलराम्बुयुतं वा कोष्णजलेन युतं तुषकैर्वा।
गुल्मगुदांकुरजिद् ग्रहणीषु श्रेष्ठमिदं क्षुधमाशु करोति॥ ३३॥
युग्मकम्॥

Grahaṇī roge kṣudivvardhano yogaḥ

An appetite promoting compound in Grahaṇī disorder - duodenal disorder.

Oh beloved! *Sajjīkhāra* - Natron - Barilla - Impure carbonate of Soda, *Javākhāra* - E - Impure carbonate of potash - L - Potasii carbones, *Sontha* - E - Dry Zingiber - Ginger - L - Zingiber officinale Roscoe - F - Zingiberaceae, *Marica* - E - Black pepper - L - Piper nigrum Linn - F - Piperaceae, *Pīpala* - E - Long pepper - Dried catkins - L - Piper longum Linn - Cavica roxburghii - F - Piperaceae, *Three Salts* (*Vida* - Biriyā Sancara Namak, *Rucaka lavana* - E - Black Salt - Sochal Salt - L - Unaqua Sodium Chloride, *Saindhava namaka* - E - Powder of rock salt - E - Chloride of Sodium (A kind of rock salt found in the *Sindhu* territary) - Bay Salt - Sodium chloridum), *Saunpha* - E - Fennel

Fruit - L - Foeniculum vulgare Mill - F - Umbeliferae, *Cavya* - L - Piper chaba Hunter - Piper officinarum Cas D.C. - F - Piperaceae, *Haldī* - E - Turmeric - L - Curcuma longa Linn - F - Zingiberaceae, *Hīnga* - E - Asafoetida - L - Ferula narthex Boiss - F. alliacea Boiss - Ferula foetida Regal - F - Umbelliferae, *Ajavāyana* - E - The Bishop's weed - Ajova seeds - Lovage - L - Carum copticum Benth & Hook - Syn - Trachy - spermum ammi Linn - Syn - Ptychotis ajowan DC - F - Umbelliferae, *Bark of Citā* - Ceylon Lead wort - White Lead wort - L - Plumbago zeylanica Linn - F - Plumbaginaceae, all these appetite stimulating ingredients are mix together and pounded in a mortar with juice of *Bijaurā Nību* - E - Citron - L - Citrus medica Linn - F - Rutaceae. This powder taken alongwith *Maṭhā* (Whey), juice of *Jhaḍabera* - L - Zizyphus nummularia W. & A. - F - Rhamnaceae, with warm water or with *Tuṣodaka* (barly whey) alleviates *Gulma roga* - (Abdominal and other internal Tumers - Tumer caused by accumulation of wind), *Arśa* (Hemorrhoides or Piles) and *Grahaṇī* disorder (duodenal disorder). It's use also promotes appetite. [2-32-33]

COMMENT

Method of preparation of *Tuṣodaka.*

The pieces of unpolished barly soaked in warm water and kept for some time till sour. Strain it before use.

चव्यकं चित्रकं विश्वं बालबिल्वं सुचूर्णितम्।
तक्रेण सहितं हन्ति ग्रहणीं दुःखकारिणीम्॥ ३४॥

Grahaṇī roge cavyakādi cūrṇam

Cavyakādi powder in Grahaṇī disorder - duodenal disorder

- disease of the duodenum *(Grahaṇī roga).*

The powder *(Cūrṇa)* of *Cavya* - L - Piper chaba Hunter - Piper officinarum Cas D. C. - F - Piperaceae, ***Bark of Citā*** - Ceylon Lead wort - White Lead wort - L - Plumbago zeylanica Linn - F - Plumbaginaceae, *Sontha* - E - Dry Zingiber - Ginger - L - Zingiber officinale Roscoe - F - Zingiberaceae, ***Kacce bela kī Guddī*** - Pulp of unripe Bael fruit - E - Bengal quince - Bael fruit - L - Aegle marmelos Corr - F - Rutaceae - used with ***Maṭhā*** (Whey) alleviates severe *Grahaṇī roga* (disease of duodenum). [2/34]

रुचकाग्निमरीचानां चूर्णं तक्रेण शस्यते।
ग्रहण्युदरगुल्मार्शोमन्दाग्निप्लीहनाशनम् ॥ ३५ ॥

Grahaṇī roge Sauvarcalādi Cūrṇam

Powder of Sauvarcalādi in Grahaṇī roga (disease of duodenum).

The powder *(Cūrṇa)* of *Kālā namaka* - E - Black Salt - Sochal Salt - Unaqua Sodium, *Bark of Cītā* - Ceylon Lead wort - White Lead wort - L - Plumbago zeylanica Linn - F - Plumbaginaceae and *Kālī Mirica* - E - Black pepper - L - Piper nigrum Linn - F - Piperaceae - if taken alongwith *Maṭhā* (Whey) alleviates *Grahaṇī* (disease of duodenum), *Udara Roga* (Enlargement of the abdomen - Abdominal Dropsy), *Arśa* (Hemorrhoides or Piles), *Mandāgni* (Dyspepsia - hypo active digestion - Loss of appetite), Plīhā (disorders of spleen - Splenic enlargement - splenomegaly). [2/35]

कृच्छ्रेण कठिनत्वेन यः पुरीषं विमुञ्चति।
सघृतं लवणं तस्य पाययेत् क्लेशशान्तये ॥ ३६ ॥

Grahaṇyām śuṣka purīṣa pratīkāraḥ

A remedy for hard and dry faeces in Grahaṇī disease (disease of duodenum).

Due to aggravation of *Vāyu* the faeces becomes hard and dry and the patient feels pain during evacuation, the patient should take *Ghṛta* (Clarified butter) mixed with *Saindhā namaka* - E - Powder of rock salt - E - Chloride of Sodium - (A kind of rock salt found in the *Sindhu* territary) - Bay Salt - Sodium Chloridum to loosen it. [2/36]

COMMENT

This combination is a new one recommended by *Lolimbarāja*. *Ghṛta* (Clarified butter) and *Namaka* (Salt) both are digestive and emollient as well as are regulator of all the three *doṣas*. Therefore this innovation due to its scriptual validity is acceptable to the learned physicians.

According to *Caraka - Saṁhitā*—

अग्न्यधिष्ठानमन्नस्य ग्रहणाद् ग्रहणी मता।
नाभेरुपर्यग्निबलेनोपष्टब्धोपबृंहिता ॥ ५६ ॥

अपक्वं धारयत्यन्नं पक्वं सृजति पार्श्वतः।
दुर्बलाग्निबला दुष्टा त्वाममेव विमुञ्चति ॥ ५७ ॥

Grahaṇī is the seat of *agni* and is called so because of holding up the food. It is situated above umblicus and is strengthened by the power of *agni.* Normally, it holds up the food (till it is digested) and releases it from the side after it is digested but when it is deranged due to weak digestive fire it releases the ingested material even in unripe condition. [56-57]

Caraka - Saṁhitā, Ch. XV, Chikitsāsthānam, page 254, 56-57.

वातानुलोमनं सर्पिः शुण्ठीकल्केन साधितम्।
कासश्वासज्वरप्लीहाग्रहणीपाण्डुगञ्जनम् ॥ ३७ ॥

Grahaṇyām Sarpiḥ prayogaḥ

Use of Ghṛta (Clarified butter) in *Grahaṇī* disease (disease of duodenum).

Ghṛta (clarified butter) prepared from the *Kalk* (paste) of *Sonṭha* - E - Dry Zingiber - Ginger - L - Zingiber officinale Roscoe - F - Zingiberaceae, is a carminative. It expels *Vāyu.* It also destroys *Kāsa* (cough), *Śvāsa* (Dyspnoea), *Jvara* (fever), *Plihā* (disorders of spleen - Splenic enlargement - splenomegaly), *Grahaṇī* (Grahaṇī disorder - disease of duodenum), *Pāṇḍu roga* (Anaemia). [2/37]

COMMENT

The method of preparing *Śuṇṭhī Ghṛta.*

Ghṛta (Clarified butter) - 1 kg, *Sonṭha* - E - Dry Zingiber - Ginger (paste in water) 250 grams, *Jala* (water) 4 kgs - should be taken and boiled on mild fire till *Ghṛta* (Clarified butter) remains. According to physician *Vṛnda* the preparation of *Ghṛta* (Clarified butter) should be completed within 24 hours.

According to Cakradatta—

नागरघृतम्

घृतं नागरकल्केन सिद्धं वातानुलोमनम्।
ग्रहणीपाण्डुरोगघ्नं प्लीहकासज्वरापहम् ॥ ४२ ॥

Nāgaraghṛta

Ghee processed with the paste of *nāgara (śuṇṭhī)*

normalises the course of *vāta* and alleviates *grahaṇī, anaemia, splenomegaly, cough* and *fever.* [42]

Cakradatta, Grahaṇī, p. 66, 42

आजं पयो मोचरसाम्बुबाह-ह्रीबेरबिल्वेन्द्रजकल्कसिद्धम्।
दिनत्रयाद्धन्ति निपीतमुग्रामामानुबन्धां ग्रहणीं सरक्ताम्॥ ३८॥

Grahaṇyām chāga payaḥ prayogaḥ

Use of goat's milk in Grahaṇī disease (disease of duodenum)

The goat's milk boiled in the paste (Kalk) of Moca rasa - Gum of Semala - E - Gum of Silk cotton Tree - L - Ceiba pentandra (Linn) Gaertn - Syn - Eriodendron anfractuosum D. C. - F - Bombacaceae, *Nāgaramothā* - L - Cyperus scariosus R. Br - F - Cyperaceae, *Netrabālā* - L - Pavonia odorata Willd - F - Malvaceae, *Bela kī Girī* - Pulp of Bael fruit - E - Bengal quince - Bael fruit - L - Aegle marmelos Corr - F - Rutaceae, Seed of *Kuṭaja (Indrajau)* - Holarrhena antidysenterica Wall - F - Apocynaceae, if taken for three days alleviates severe *Grahaṇī* disease (disease of duodenum) complicated with *āma* and *rakta* (undigested food accompanied by mucus and blood in bowels). [2/38]

COMMENT

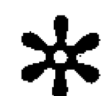
Method of preparing - medicated goat's milk for *Grahaṇī* disease (disease of duodenum).

One eighth part of paste of drugs and four parts of water mixed with one part of goat's milk is boiled till milk remains (the portion of water added is evaporated).

Iti srīmallolimbarājaviracite Camatkāra Cintāmaṇau Grahaṇī pratīkāro nāma dvitīyo Vilāsaḥ Samāptaḥ.

Thus ends the second chapter on *Grahaṇī* disease of *Camatkāra Cintāmaṇi* composed by *Lolimbarāja.*

[Grahaṇī is the seat of digestive fire and it retains food till it is digested. The disorder of *grahaṇī* is known as *'grahaṇī roga'* or in short *'grahaṇī'*. It is characterised by lack of digestion and diarrhoea alternating with constipation.]



Chapter - III

TREATMENT OF VARIOUS DISEASES

अथ तृतीयो विलासः

ATHA TṚATĪYO VILĀSAḤ

ATHA SAMVĀDĀTMIKĀM PRASTĀVANĀ-MĀHA

An introduction in the form of dialogue.

कोमले निर्मले मञ्जुले प्रोज्वले वत्सले चञ्चले वल्लभे श्रूयताम्।
यत्त्वया पृच्छ्यते तन्मया कथ्यते त्वन्तु मां प्रेक्षसेऽद्यापि किं वक्रदृक्॥३/१॥

Oh tender, pious pleasing, fair coloured, loving and active beloved! Listen to me. Whatever you ask, I *(Lolimbarāja)* do answer it. Even then you stare at me. I do not know why? [3/1]

COMMENT

The author dipicts this as a conversation between husband and wife. On the other hand the author feels that the subject of treatment is hard to understand and as his wife is of tender nature it is but natural that she gets tired. Observing it after a little pause he again continues his poetic version of representing a difficult subject like treatment of diseases.

विजयानागरमुस्तागुडकृतगुटिका धृता वक्त्रे।
शमयति कासं श्वासं हिममिव वक्षोधृता वनिता॥ २॥

Vijayādi Guṭikā

Large pills or boluses of Vijayā (hashish).

Leaves of *Bhāṅga (Vijayā)* - E - Indian hemp - Cannabis - L - Cannabis sativa - Linn - Cannabis indica Lam - F - Cannabinaceae and *Nāgarmothā* - L - Cyperus scariosus R. Br - F - Cyperaceae all equal quantities of the above ingredients are powdered. It is again rolled into large pills by mixing *Guḍa* (Jaggery). This *Vijayādi Guṭikā* (*Vijayādi* Boluses - Large pills when kept in mouth and allowed to dissolve relieves *Śvāsa* -

Dyspnoea - Bronchial Asthma and *Kāsa* - Cough in the same way as shivering ends by embracing one's beloved. [3/2]

रास्नाबलापद्मकदेवदारुफलत्रिकं त्र्यूषणविष्णुचूर्णम्।
चिन्तामणिः क्षौद्रघृतोपपन्नः श्वासांश्च कासांश्च निराकरोति॥ ३॥

Cintāmaṇi Yogaḥ

A compound named Cintāmaṇi.

Rāsnā - L - Pluchea lanceolata Oliver & Hiern - F - Compositae, *Balā* - E - Country mallow - Sida - L - Sida cordifolia Linn - F - Malvaceae, *Padmākha* - E - Mild Himalaya Cherry - L - Prunus puddum Roxb. ex. Wall - F - Rosaceae, *Devadārū* - E - Himalayan cedar - Pinus deodar - L - Cedrus deodara (Roxb) Loud - F - Pinaceae, *Haraḍa* - E - Myrobalans - Chebulic Myrobalans - L - Terminalia chebula Retz - Terminalia citrina Roxb - F - Combretaceae, *Baheḍā* - E - Beleric Myrobalans - Beddanut - L - Terminalia belerica Roxb - F - Combretaceae, *Soṇtha* - E - Dry Zingiber - Ginger - L - Zingiber officinale Roscoe - F - Zingiberaceae, *Marica* - E - Black pepper - L - Piper nigrum - Linn - F - Piperaceae, *Pīpala* - E - Long pepper - Dried catkins - L - Piper longum Linn - cavica roxburghii - F - Piperaceae, *Vāyaviḍaṅga* - E - Bebreng - Fruits of Embelica ribes - L - Embelia ribes Burm - F - Myrsinaceae, mix the powder of above mentioned ingredients each in equal part and keep them for use. This powder if taken mixed with *Ghṛta* (Clarified butter) and *(Madhu)* pacifies *Śvāsa* (Dyspnoea - Bronchial Asthma - Asthma) and *Kāsa* (Various types of cough). [3/3]

COMMENT

The original name of this compound is *"Rāsnādi Guṭikā"* (Rāsnādi Boluses). But the author has named it *"Cintāmaṇi baṭī"* (Cintāmaṇi pills) taking regard of the extraordinary qualities of *Rāsnā*. The vehicle *(Anupāna)* here is given as *Ghṛta* (clarified butter) and *Madhu* (Honey). Both of them should be mixed in unequal quantities.

वासाहरिद्राधनिकागुडूची भारंगी यथा नागररिंगणीनाम्।
क्राथेन तीक्ष्णेन समन्वितेन श्वासः शमं याति न कस्य पुंसः॥ ४॥

Śvāse Vāsādi Kvāthaḥ

Decoction of Vāsādi in dyspnoea - bronchial asthma - asthma.

Aḍūsā - E - Malabar nut - L - Adhatoda vasica Nees - F - Acanthaceae, *Haldī* - E - Turmeric - L - Curcuma longa Linn - F - Zingiberaceae, *Dhaniyān* - E - Coriander fruit - L - Coriandrum sativum Linn - F - Umbelliferae, *Giloya* - E - Tinospora - L - Tinospora cordifolia (Willd) Miers - F - Menispermaceae, *Bhāraṅgī* - L - Clerodendrum serratum (Linn) Moon - L - Clerodendron serratum - Spreng - F - Verbenaceae, *Soṇtha* - E - Dry Zingiber - Ginger - L - Zingiber officinale Roscoe - F - Zingiberaceae, *Riṅgaṇī* or *Kaṇṭakārī - Choṭī Kaṭerī* - L - Solanum xanthocarpum Schrad &.Wendle - F - Solanaceae, *Kālī Mirica* - E - Black pepper - L - Piper nigrum Linn - F - Piperaceae, the decoction made from above ingredients in equal quantity if taken removes the *Śvāsa Roga* - Dyspnoea - Bronchial asthma - Asthma of all the patients. [3/4]

COMMENTS

It seems that author was a resident of *Mahārāṣtra* (A province of India) therefore he used the word *"Riṅgiṇī"* for Kaṇṭakārī which is used in *Marāṭhī* language. *Āyurvedic* lexicographers have written three drugs which may be used in place of *Riṅgiṇī*, they are *Mudgaparṇī*, *Nāgarmothā* and *Kaṇṭakārī*. One of the three may be used. But in *Marāṭhī* language *Riṅgiṇī* is used for *Kaṇṭakārī* only.

समलवंगमरीचबिभीतकैः खदिरसारसमैरवलोडितैः।
क्रथित बब्बुलिकासलिलैर्वटी मुखधृता कसनं श्वसनं जयेत्॥ ५॥

Lavaṅgādi vaṭī

(Lavaṅgādi pills)

Lavaṅga - E - Cloves - L - Caryophyllus aromaticus Linn - Eugenia aromatica Kuntze - Syzygium aromaticum (Linn) Merr. & L. M. Perry - F - Myrtaceae, *Kālī Mirica* - E - Black pepper - L - Piper nigrum Linn - F - Piperaceae, *Baheḍā* - E - Beleric Myrobalans - Beddanut - L - Terminalia belerica Roxb - F - Combretaceae - all equal quantities are powdered and mix *Khadirasāra (Khaira)* - E - Black Catechu - L - Acacia catechu Willd - F - Leguminosae equal to the total quantity of the above three - all are nicely powdered, macerated with the decoction of *Babūla* - L - Acacia arabica Willd - F - Leguminosae and rolled into pills. This pill kept in the mouth and allowed to dissolve relieves *Śvāsa* (Dyspnoea - Bronchial asthma - Asthma) and *Kāsa*

(various types of cough - Acute and chronic Bronchitis and Bronchiectasis). [3/5]

COMMENT

Bhāvanā implies the maceration of medicinal powders in fluid substances. Powders of drugs, particularly, minerals, are soaked in diverse kinds of fluids such as the expressed juice of plants, decoctions, infusions, & C. These are then dried in the sun. A single operation takes four and twenty hours. It should be repeated several times, the fluid used each time may be the same, or of different kinds. The object, of course, of the process is to obtain the active principle of the drugs subjected to it.

पुलोमजावल्लभसूनुपत्नीतातात्मभूशेखरकेतनस्य ।
सौन्दर्यदूरीकृतरामरामे कषायकः कासममीरसर्पः ॥ ६ ॥

Kāsa Roge Vāsaka kvāthaḥ

Decoction of Aḍūsā in Cough - Bronchitis ~ pertusis.

Oh, having more beauty than *Sītā! Indra*, the husband of *Indrāṇi* is father of *Arjuna, Draupadī* is wife of *Arjuna, Śikhaṇḍī* is son of *Draupadī's* father. Infact who has decorated a snake as an ornament on his head, such Lord *Śaṁkara* keeps control over his riding bullock. Here the word Vraṣa has double meaning. The one meaning of *Vraṣa* is bullock and other one in terms of a medicament is *Aḍūsā* - Malabar nut. The kvātha of *Aḍūsā* (decoction of *Aḍūsā* - Malabar nut) is like snake for Kāsa (Cough) which is similar to air in form. Infact as well as the snake eats the air in the same way Kvātha of Adūsā (Decoction of Aḍūsā - E - Malabar nut - L - Adhatoda vasica - Nees - F - Acanthaceae alleviates the *Kāsa Roga* (Cough - Bronchitis - pertusis). [3/6]

COMMENT

Aḍūsā (Vasaka) has an extremely bitter taste so it can not be taken alone. *Āyurvedic* physicians recommend it to be mixed with either *Guḍa* (Jaggery) or *Madhu* (honey). Thus the efficacy is not minimized and the bad taste is masked.

पिप्पलीपिप्पलीमूलबिभीतकमहौषधैः ।
मधुना सेवितैः कासः प्रशाम्यति कुतूहलात् ॥ ७ ॥

Kāse Pippalyādi Cūrṇam

Powder of Pippalyādi in cough - Bronchitis - pertusis.

The cough subsides easily by taking powder of *Pippalī* - E - Long pepper - Dried catkins - L - Piper longum Linn - Cavica roxburghii - F - Piperaceae, *Pippalīmūla* - E - Piper root - L - Root of Piper longum Linn - F - Piperaceae, *Baheḍā* - E - Beleric Myrobalans - Beddanut - L - Terminalia belerica Roxb - F - Combretaceae and *Sonṭha* - E - Dry Zingiber - Ginger - L - Zingiber officinale Roscoe - F - Zingiberaceae in equal quantity mixed with *Madhu* (honey).

Long pepper, Piper root, Beleric Myrobalans and Dry Zingiber all equal quantities of the above ingredients are powdered. The above *Pippalyādi powder* if taken alongwith *Madhu* (honey) easily subsides cough *(Kāsa)*. [3/7]

फलत्रयच्छिन्नरुहाहुताशरास्ना कृमिध्वंसिकटुत्रयाणाम् ।
चूर्णं समांशं सितया समेतं कासं जयेन्नात्र विचारणीयम् ॥ ८ ॥

Kāsaroge Triphalādi Cūrṇam

Powder of Triphalādi in cough disease - Bronchitis - Pertusis.

Haraḍa - E - Myrobalans - Chebulic Myrobalans - L - Terminalia chebula Retz - Terminalia citrina Roxb - F - Combretaceae, *Baheḍā* - E - Beleric Myrobalans - Beddanut - L - Terminalia belerica Roxb - F - Combretaceae, *Āmvalā* - Emblic Myrobalan - Indian gooseberry - L - Phyllanthus emblica Linn - Emblica officinalis Gaertn - F - Euphorbiaceae, *Giloya* - E - Tinospora - L - Tinospora cordifolia (Willd) Miers - F - Menispermaceae, *Bark of Cītā* - Ceylon Lead wort - White Lead wort - L - Plumbago zeylanica Linn - F - Plumbaginaceae, *Rāsnā* - L - Pluchea lanceolata Oliver & Hiern - F - Compositae, *Vāyaviḍaṅga* - E - Bebreng - Fruits of Embelica ribes - L - Embelia ribes Burm - F - Myrsinaceae, *Sonṭha* - E - Dry Zingiber - Ginger - L - Zingiber officinale Roscoe - F - Zingiberaceae, *Marica* - E - Black pepper - L - Piper nigrum - Linn - F - Piperaceae, *Pīpala* - E - Long pepper - Dried catkins - L - Piper longum Linn - cavica roxburghii - F - Piperaceae - all equal quantities are powdered and powder of *Miśrī* - Crystalline form of Sugar equal to the total quantity of the above mentioned ingredients is mixed to it. The use of this *Triphalādi powder* removes the *Kāsa* - Cough - Bronchitis - Pertusis. There is no suspicion about it's efficacy in removing cough (Kāsa). [3/8]

संयुतं गुडसर्पिर्भ्यां चूर्णं त्रिकटुसम्भवम्।
निहन्ति तरसा कासांश्वासानिव सतां हरिः॥ ९॥

Kāse Trikaṭu Cūrṇam-

Powder of Trikaṭu (Three bitters) in Cough - Bronchitis - pertusis.

Powder of Sonṭha - E - Dry Zingiber - Ginger - L - Zingiber officinale Roscoe - F - Zingiberaceae, *Marica* - E - Black pepper - L - Pipper nigrum - Linn - F - Piperaceae and *Pīpala* - E - Long pepper - Dried catkins - L - Piper longum Linn - cavica roxburghii - F- Piperaceae if taken mixed with *Guḍa* (Jaggery) and *Sarpi* - Ghee - Clarified butter easily cures *Kāsa roga* - Cough - Bronchitis - pertusis in the same way as God relieves the troubles of noble persons. [3/9]

NOTE :

Powder of *Sonṭha, Marica* and *Pīpala* is mixed in equal quantity is called *Trikaṭu.*

मनोहरे मानिनि मञ्जुघोषे शरीरशोभाजितमञ्जुघोषे।
ज्वरं वमिं कासमपिच्छिनत्ति क्षौद्रेण युक्ताऽतिविषा शिशूनाम्॥ १०॥

Bāla Kāse Ativiṣā prayogaḥ

Use of Ativiṣā (Aconitum heterophyllum Wall - F - Ranunculaceae) in children's cough disease.

Oh beautiful lady (who also possess enchanting voice to enhance her beauty)! By licking powder of *Atīsa* - E - Indian Atees - L - Aconitum heterophyllum Wall - F - Ranunculaceae mixed with *Madhu* (Honey) cures Pediatric fever, Vomiting *(Vami)* and cough of children. [3/10]

शृंगबेररसचन्द्रशेखरे माक्षिकालिनिकरेण सुन्दरे।
श्वासकासयुगमंहसञ्चयं सेविते सति सति प्रणश्यति॥ ११॥

Śvāsakāsaharo Yogaḥ

A combination to cure

Śvāsa - Dyspnoea - Bronchial Asthma - Asthma and Kāsa - Cough - Bronchitis - pertusis.

Oh beloved! Extract of *Sonṭha* - E - Dry Zingiber - Ginger - L - Zingiber officinale Roscoe - F - Zingiberaceae mixed with *(Madhu)* honey relieves *Śvāsa* - Dyspnoea - Bronchial Asthma - Asthma and *Kāsa* - cough - Bronchitis - pertusis. [3/11]

COMMENT

Sonṭha is solid in the market in dry form, its extract can be obtained by macerating it with water or boiling.

रे श्वासिनः कासिन औषधानि बहूनि कष्टात् किमिति क्रियन्ते।
एकं मरीचालिरजो विहाय सितामधुभ्यां मधुराधरोष्ठि॥ १२॥

Śvāsa Kāsa nāśane yogaḥ

A combination to remove Śvāsa - Dyspnoea - Bronchial Asthma - Asthma and Kāsa - Cough - Bronchitis - pertusis.

During the conversation with his wife the author remarks addressing the patients suffering from *Śvāsa* - Dyspnoea - Bronchial Asthma - Asthma and *Kāsa* - Cough - Bronchitis - pertusis that they are using different drugs to cure their diseases in vain. Why they do not use only powder of *Kālī Mirica* - E - Black pepper - L - Piper nigrum - Linn - F - Piperaceae mixed with honey *(Madhu)* and *Miśrī* - Crystalline form of Sugar (powdered) to cure *Śvāsa* - Dyspnoea - Bronchial Asthma - Asthma and *Kāsa* - Cough - Bronchitis - pertusis. [3/12]

COMMENT

The powder of *Marica* - Black pepper mixed with crystalline form of sugar (powdered) and honey is very much effective in primary stages of Asthma and Cough.

रक्तपित्तकसनक्षयापहं रे द्विजोत्तम भजोत्तमं वृषम्।
एष धर्म उचितः सुरद्विषां भेषजेऽपि वृषशब्द इष्यते॥ १३॥

Use of Vāsaka - Aḍūsā - E - Malabar nut - L - Adhatoda vasica Nees - F - Acanthaceae in Raktapitta - innate haemorrhage - Purpura - Haemorrhagic diathesis - treatment of bleeding disease - Haemorrhage.

Word *Vṛṣam* has two meanings. One bull and the other *Vāsaka - Adūsā* - E - Malabar nut - L - Adhatoda vasica Nees - F - Acanthaceae. The author during conversation with his wife describes the qualities of *Vṛṣa - Vāsaka - Aḍūsā* - E - Malabar nut. Addressing *Dvijarāja* (A Brahmin or a learned person) he says that the use of *Vṛṣa - Vāsaka* cures *Raktapitta* (A syndrome

caused by disturbances of blood due to aggravation of pitta) - innate haemorrhage - Haemorrhage diathesis - Bleeding disease, *Kāsa* - cough - Bronchitis - pertusis and *Kṣaya Roga* - Consumption caused by Cough - Phthisis. In all these diseases he recommends the use of *Vṛṣa* - *Vāsaka* - *Aḍūsā* - Malabar nut which has got excellent qualities to learned people. Hearing this his wife *Ratnakalā* in a mood of satire laughs at him. She says that *Vṛṣa* means bull and how can a person eat it. Only *Rakṣasas* (demons) can eat a bull. Can a bull be eaten by a patient to cure his disease? Thus *Ratnakalā* points that word *"Vṛṣa"* should not be used as a remedy because it is a misnomer. [3/13]

COMMENT

Rakta - pitta - Bleeding disease - Haemorrhagic diathesis

1 - *ūrdhvga*	-	bleeding from organs in the head.
2 - *adhoga*	-	bleeding from below the waist
3 - *sarvaga* / all		over the body, skin, etc.
ubhayaga/		
tiryagga		

कटुतैलेन संयुक्तो गुडो यावन्न सेवितः।
सप्तरात्रं कथं तावत् श्वासिश्वासो विनश्यति॥ १४॥

Śvāsaroge Guḍataila prayogaḥ

Use of jaggery with mustard oil in asthma.

An asthmatic patient until does not take jaggery *(Guḍa)* mixed with *Sarson oil* - mustard oil - Indian Colza - L - Brassica compestris var. sarson Prain - F - Cruciferae may not be relieved from the clutches of disease of asthma *(Śvāsa roga)* within one week. In otherwords for patient of asthma who wants to get rid of their diseases in one week use of jaggery with mustard oil is beneficial. [3/14]

COMMENT

There is a difference of period for the use of jaggery mixed with mustard oil in the opinions of *Cakrapaṇidutta* and *Lolimbarāja*. *Cakrapaṇidutta* recommends it's use only for three weeks instead of *Lolimbarāja* who recommends it's use only for one week. The patient should seek proper medical advice for the period of it's use.

According to Cakradatta—

गुडतैलप्रयोगः
गुडं कटुतैलेन मिश्रयित्वा समं लिहेत्।
त्रिसप्ताहप्रयोगेण श्वासं निर्मूलतो जयेत्॥ १४॥

Use of jaggery with equal mustard oil for three weeks eradicates asthma. [14]

Cakradatta, Hikkāśvāsa, 147 page, 14.

कल्केन रास्नात्रिकटुत्रिकण्टबलादिमुख्येन च कण्टकार्याः।
रसे विपक्केन घृतेन सद्यः कासाः समस्ताः प्रलयं प्रयान्ति॥ १५॥

Kāsa roge Rāsnādi Ghṛtam

Rāsnādi Ghṛta (Processed clarified butter) in Cough disease.

The paste *(Kalk)* of *Rāsnā* - L - Pluchea lanceolata Oliver & Hiern - F - Compositae, *Sontha* - E - Dry Zingiber - Ginger - L - Zingiber officinale Roscoe - F - Zingiberaceae, *Marica* - E - Black pepper - L - Piper nigrum Linn - F - Piperaceae, *Pīpala* - E - Long pepper - Dried Catkins - L - Piper longum Linn - cavica roxburghii - F - Piperaceae, *Gokharū* - E - Small Caltrops - L - Tribulus terrestris Linn - F - Zygophyllaceae, *Khirenṭī* - E - Country mallow - L - Sida cordifolia Linn - F - Malvaceae mixed with *Gharta* - ghee - Clarified butter and extract of *Kanṭakārī* - L - Solanum xanthocarpum Schrad & Wendle - F - Solanaceae is boiled till *Ghee* - Clarified butter remains. This *Rāsnādi Ghṛta* cures all the five types of cough *(Kāsa)*. [3/15]

COMMENT

Five types of cough

Cough - Bronchitis - Pertusis

1. *vātaja*
2. *pittaja*
3. *kaphaja*
4. *kṣataja* - caused by injury inside the uras (lungs)
5. *kṣayaja* - caused by pulmonary tuberculosis.

Method of preparation of Rāsnādi Ghṛta.

Take cow's clarified butter *(Gogharta)* 4 kgs and paste in

water of *Rāsnā* - L - Pluchea lanceolata, *Sontha* - L - Zingiber officinale Roscoe, *Pīpala* - L - Piper longum Linn - cavica roxburghii, *Gokharū* - L - Tribulus terrestris Linn, *Khirentī* - L - Sida cordifolia Linn all equal parts - Total quantity = 1 kg and extract of *Kaṇṭakārī* - L - Solanum xanthocarpum Schrad & Wendle 1 kg boil them till *Ghee* - Clarified butter remains and strain it and keep it in a wide mouth bottle or jar for use. Dose = 6 *māśā* to one *Tolā*.

Method of obtaining extract of Kaṇṭakārī - L - Solanum xanthocarpum Schrad & Wendle.

Take green *Kaṇṭakārī* plant and after washing it in water put it in a pot upto three fourth of its capacity. Close the mouth of the pot using some wet mud and cloth around the rim. Put the pot on the fire till the contents get moistened by the steam produced under the pot by heating. Remove the pot from the fire. Open the pot when it gets cool. Express the extract out of the *Kaṇṭakārī* plant by pressing it.

If green plant is not available. Take dried *Kaṇṭakārī* plant 8 kgs and water 64 kgs boil it till 16 kgs remains. Strian it through a linen.

If extract from dried plant is taken it should be 4 kgs instead of 1 kg of fresh extract.

Method of preparation of Kalk (paste).

All the drugs should be mixed with water and pounded on a stone to make a thick paste.

According to Cakradatta—

अपरं कण्टकारीघृतम्

घृतं रास्नाबलाव्योषश्वदंष्ट्रा कल्कपाचितम्।
कण्टकारीरसे पानात् पञ्चकासनिषूदनम्॥ ५१॥

Kaṇṭakārī - ghṛta

Ghee cooked in decoction of *kaṇṭakārī* with paste of *rāsnā, balā, trikaṭu* and *gokṣura* alleviates five types of cough. [51]

Cakradatta, Kāsa, p. 142, 51.

दशाननस्य तनयो वदने संस्थितो जयेत्।
श्वसनं कसनं वापि तमिवानिलनन्दनः॥ १६॥

Śvāsādau Vibhītaka prayogaḥ

Effect of keeping Beleric Myrobalans in mouth in Svāsa - Dyspnoea - Bronchial Asthma - Asthma and Kāsa - cough - Bronchitis - pertusis.

The word *Akṣa* has double meaning in the present verse *(śloka)*. One of the meaning of this word is *Akṣa*, the son of king *Rāvaṇa*, who was killed by *Hanumāna*, a mythological hero of the most famous Indian epic *Rāmāyaṇa*. The other meaning of the word *Akṣa* is *Baheḍā* fruit - E - Skin of Beleric Myrobalans - Beddanut - L - Terminalia belerica Roxb - F - Combretaceae.

Keeping the skin of *Baheḍā* fruit - E - Skin of Beleric, Myrobalans in the mouth alleviates *Śvāsa* - Dyspnoea - Bronchial Asthma - Asthma and *Kāsa* - cough - Bronchitis - pertusis as well as the *Hanumāna* - a mythological hero of the most famous Indian epic *Rāmāyaṇa* had killed the *Akṣaya kumar*, the son of *Rāvaṇa* (King of *Laṅkā*). [3/16]

अयि प्राणप्रिये जातीफललोहितलोचने।
शुण्ठीभार्ङ्गीकृतः क्राथः कसनश्वसनाहिराट्॥ १७॥

Suṇṭhī Bhāraṅgī Kvāthaḥ in Śvāsa Kāsa.

Decoction of Suṇṭhī Bhāraṅgī in Dyspnoea and Cough - Bronchitis.

Oh beloved (as dear as life)! having the red colours eyes like Nutmeg! Decoction *(Kvātha)* of *Sonṭha* - E - Dry Zingiber - Ginger - L - Zingiber officinale Roscoe - F - Zingiberaceae and *Bhāraṅgī* - L - Clerodendrum serratum (Linn) Moon - L - Clerodendron serratum - Spreng - F - Verbenaceae is like king of serpent for *Kāsa* (Cough - Bronchitis) and *Śvāsa* (Dyspnoea). In fact this decoction (Kvātha) alleviates the *Śvāsa* - *Kāsa* (Dyspnoea and Cough - Bronchitis) in the same way as well as the king of serpent kills the man with his poisonous quality. [3/17]

COMMENT

As a serpent eats air this compound is similarised to destroy *Vātaja Kāsa* (cough due to aggravation of *Vāta*) and *Vātaja Śvāsa* (Asthma due to aggravation of *Vāta*). Therefore it may be said that this combination *(Yoga)* is good for *Vātaja Kāsa* (Cough due to aggravation of *Vāta*) and *Vātaja Śvāsa* (Cough due to aggravation of Dyspnoea - Bronchial Asthma).

ज्वरवमीकसनानि विनाशयेदतिविषा मधुना सहिता शिशोः।
सुमुखि सुभ्रु सुवर्णविराजिते सुतनु सुन्दरि देव्यपराजिते॥ १८॥

Bāla rogeṣu Ativiṣā prayogaḥ.

Use of Ativiṣā (Aconitum heterophyllum Wall - F - Ranunculaceae) in diseases of Children.

Oh beloved ! having a charming face and beautiful brows with fair coloured shaped body and due to your noble virtues and pleasing actions your pride of beauty looks unparallel even of deities. By licking powder of *Atīsa* - E - Indian Atees - L - Aconitum heterophyllum Wall - F - Ranunculaceae mixed with *Madhu* (honey) the fevers, vomiting *(Vami)* and cough of children are removed. [3/18]

The author wants to explain that his beloved is even more beautiful than deities.

COMMENT

It has been observed that the use of *Atīsa* - E - Indian Atees - L - Aconitum heterophyllum Wall - F - Ranunculaceae in diseases of children is truly beneficial such as fevers, vomiting, cough etc.

नश्यन्ति शूलाः कटिकुक्षिवस्तौ रुबूकतैलाद् दशमूलमिश्रात्।
यथा नराणां धनिनां धनानि समागमाद् वारविलासिनीनाम्॥ १९॥

Śūla nāśano yogaḥ

A composition which kills pain.

Eraṇḍa Taila - (castor oil - L - Ricinus communis Linn - F - Euphorbiaceae) mixed with *Daśamūla* (ten roots) - *Bela* - E - Bael fruit - E - Bengal quince - L - Aegle marmelos Corr - F - Rutaceae, *Sonāpaṭhā* - L - Oroxylum indicum Vent - F - Bignoniaceae, *Gambhārī* - L - Gmelina arborea Linn - F - Verbenaceae, *Pāḍhala* - L - Steriospermum suaveolens DC - F - Bignoniaceae, *Araṇi* - L - Premna. integrifolia Linn - F - Verbenaceae, *Śālaparṇī* - *(Sarivana)* - L - Desmodium gangeticum DC - F - Leguminosae, *Pṛsniparṇi* - *(Piṭhavana)* - L - Urariapicta Desv - F - Leguminosae, *Choṭī Kaṭerī* - L - Solanum xanthocarpum Schrad & Wendle - F - Solanaceae, Baḍī Kaṭerī - L - Solanum indicum Linn - F - Solanaceae, *Gokharū* - E - Small Caltrops - L - Tribulus terrestris Linn - F - Zygophyllaceae clears off the pain in the flanks *(Kukṣi)*, loin *(Kamara)* and urinary bladder *(Vasti)* in the same way as the riches of rich people are lost from them by keeping the company of prostitutes. [3/19]

COMMENT

According to Cakradatta—

एरण्डतैलप्रयोगः
दशमूलीकषायेण पिबेद् वा नागराम्भसा।
कटीशूलेषु सर्वेषु तैलमेरण्डसम्भवम्॥ ५८॥

In all cases of lumbago *(Kaṭi Śūla)*, one should take castor oil mixed with the decoction of *daśamūla* or *śuṇṭhī.* [58]

Cakradatta, Vātavyādhi, page 190, 58.

रास्नामृतानागरदेवदारुपञ्चाङ्घ्रियुग्मेन्द्रयवैः कषायः।
रुबूकतैलेन निषेव्यमाणो भेत्ता भवेदामसमीरणस्य॥ २०॥

Rāsnādi kaṣāyaḥ.

Decoction of Rāsnādi mixed with Castor seed oil in Rheumatism

Rāsnā - L - Pluchea lanceolata Oliver & Hiern - F - Compositae, *Guḍūcī* - E - Tinospora - L - Tinospora cordifolia (Willd) Meirs - F - Menispermaceae, *Sontha* - E - Dry Zingiber - Ginger - L - Zingiber officinale Roscoe - F - Zingiberaceae, *Devadārū* - E - Himalayan Cedar - Pinus deodar - L - Cedrus deodara (Roxb) Loud - F - Pinaceae, *Daśamūla* (ten roots) - *Śālaparṇī* - L - Desmodium gangeticum DC - F - Leguminosae, *Pṛṣniparṇī* - L - Urariapicta Desv - F - Leguminosae, *Bhaṭkaṭaiyā* - L - Solanum xanthocarpum Schrad & Wendel - F - Solanaceae, *Banbhaṇṭā* - L - Solanum indicum Linn - F - Solanaceae and *Gokharū* - E - Small Caltrops - L - Tribulus terrestris Linn - F - Zygophyllaceae, *Bela* - E - Bael fruit - E - Bengal quince - L - Aegle marmelos Corr - F - Rutaceae, *Gambhārī* - L - Gmelina arborea Linn - F - Verbenaceae, *Sonāpāṭhā* - L - Oroxylum indicum Vent - F - Bignoniaceae, *Pāḍhala* - L - Stereo spermum suaveolens DC - F - Bignoniaceae, *Araṇī* - L - Clerodendrum phlomidis Linn f. - F - Verbenaceae and *Indrajau* (Seed of Kuṭaja) - L - Holarrhena antidysenterica Wall - F - Apocynaceae, all equal quantities are taken. The decoction *(Kvātha)* of the above ingredients if drunk by adding Castor seed oil (Eraṇḍa kā taila) - L - Ricinus communis

Linn - F - Euphorbiaceae alleviates *Āmavāta* (Rheumatism). [3/20]

विलासिनीविलासेन विलासिहृदयं यथा।
तथा गुडूचीविश्वेन हरेदाम समीरणम्॥ २१॥

Āmavātaghanoapaparo yogaḥ

Another compound which cures Āmavāta (Rheumatism).

Use of Guḍūcī and Sonṭha in Āmavāta.

In Rheumatism use of Guḍūcī and Sonṭha.

As well as a wanton woman wins the heart of an amorous person by her wantonness, in the same way drinking of the decoction *(Kvātha)* prepared from *Guḍūcī* - E - Tinospora - L - Tinospora Cordifolia (Willd) Meirs - F - Menispermaceae if taken with the powder *(Cūrṇa)* of *Sonṭha* - E - Dry Zingibar - Ginger - L - Zingiber officinale Roscoe - F - Zingiberaceae removes *Āmavāta* (Rheumatism). [3/21]

शोभाभिः परिभूतभूधतनये त्रैलोक्यगीतान्वये
कान्तेऽरण्यकुलत्थिकाश्छगणजे नीरे निधायाम्बरे।
सुस्विना वितुषीकृताः कररुहैर्वामभ्रुवां चूर्णिताः
पिष्ट्वा सैन्धवबोलचूर्णसहिताः सर्वाक्षिरोगापहाः॥ २२॥

Atha Netra roga pratīkaraḥ

Treatment for eye diseases.

Oh beloved! Whose beauty is surpassed even by Goddess Parvati and who belongs to a reputed family renowned in all over the three worlds. By boiling wild *Kulathī* - E - Horse gram - L - Dolichos biflorus Linn - F - Leguminosae in cow's urine bound in a piece of cloth and after drying it by peeling it's husk away through the nails of beautiful women. Get it dry and pound it along with Sendhā Namak - E - chloride of Sodium - Rock salt - Bay salt - L - Sodii Chloridum and *Bola* - E - Myrrh - L - Commiphora myrrha Holmes - F - Burseraceae - Syn - *Gandharasa*. This powder *(Cūrṇa)* smeared into eyes cures all types of eye diseases. [3/22]

COMMENT

According to *Vaidya Jīvanam*—

सम्यक्स्विन्नाश्छगलजरसे काननोत्थाः कुलत्था-
श्चैले बद्धाः परिहृततुषाः प्रौढसीमन्तिनीभिः।
सूक्ष्मं पिष्टाः पटुरसनिशाचूर्णपूर्णाः क्षपायां
चक्षुः क्षिप्ताः सकलरुधिरं संहरन्ति त्र्यहेण॥ २१॥

Collyrium of Horse gram willd in the diseases of the eye.

Remove husks from *Bankulathī* - E - Horse gram - L - Dolichos biflorus Linn - F - Leguminosae. The taken drug must be acquired from the forest and its husks should be separated by the skilful women.

Now above husk separated Horse gram - Willd that require to be boiled in the she goat milk is tied in a piece of cloth and suspended. Heat is applied, and the drug - *Bankulathī* is boiled in a suspended state by a string using milk of she goat. This arrangement is called *'Dolā - Yantra'*, meaning a hanging apparatus. After the boiling is completed. Grind the remains of *Bankulathī* and add powder of *Sendhā Namak* - E - Chloride of Sodium - Rock salt - Bay salt - L - Sodii Chloridum, *Rasavanta* - E - Extract of Indian Berberis - L - Extractum Berberis and powder of *Haldī* - E - Turmeric - L - Curcuma longa - Linn - F - Zingiberaceae. Then there should be prepared a paste of the above all by skilful and charming women. If this paste collyrium is applied to the eyes in the night cures blood born ophthalmia of the eyes (*Raktabhiṣyanda of the eye* - blood born conjunctivitis of the eyes) within three days.

Raktabhiṣyanda - blood born ophthalmia - inflammation of the conjunctiva + simple conjunctivitis.

Vaidya Jīvanam, 3/21

The formula given in *Vaidya Jīvanam* is a healer one while in *Camatkāra Cintāmaṇi* is a cauteriser. Only healer formula some times fails while a cauteriser formula in chronic diseases gives good result.

जयति मारुतपित्तकफैः कृतां बहुविधामपि लोचनयोर्व्यथाम्।
दृढतरं मधुना बहुलीकृतो बहलपल्लवपल्लवजो रसः॥ २३॥

Śigruañjanam

Collyrium of Sahijana - Horse Radish Tree - Drum

Stick Tree - L - Moringa pterygosperma Gaertn - Moringaceae.

The juice expressed from fresh sprouted leaves of *Sahijana* - Horse Radish Tree - Drum Stick Tree - L - Moringa pterygosperma Gaertn - F - Moringaceae mixed with honey *(Madhu)* put into the eyes cures eye diseases caused due to Vāta, Pitta and Kapha either seperately or combined and also all other types (Abhighātaja or due to trauma caused by injury, insects, pollens, allergins, dust, harsh wind, water, heat and frost etc.) of eye diseases definitely. [3/23]

COMMENT

According to Vāgbhaṭa's—

वातपित्तकफसन्निपातजां नेत्रयोर्बहुविधामपि व्यथाम्।
शीघ्रमेव जयति प्रयोजितः शिग्रुपल्लवरसः समाक्षिकः॥ ९॥

Juice of tender leaves of *śigru* mixed with honey, when instilled into eyes, quickly cures many kinds of pains caused by *vāta, pitta, kapha,* (individually) and by the combination of all.

Aṣṭāñga Hṛdayam, Ch. XVI, p. 143-144, Uttara Sthāna, Vol III, 9.

According to Cakradatta—

शिग्रुपल्लवधूपः

शिग्रुपल्लवनिर्यासः सुघृष्टस्ताम्रसम्पुटे।
घृतेन धूपितो हन्ति शोथघर्षाश्रुवेदनाः॥ ३७॥

Juice of the tender leaves of *śigru* mixed with *ghee* is rubbed in a copper vessel and then fumigated on (cow-dung) fire. It removes swelling, rubbing, lachrymation and pain. [37]

Cakradatta, Netra Roga, p. 487, 37.

According to *Vaidya Jīvanam*—

लोलिम्बराजकविना वनिताऽवतंसे
शिग्रोरमुष्य कथितोऽस्ति किमूपयोगः।
एतस्य पल्लवरसात्समधोः किमन्यद्
दृग्व्याधिमात्रहरणे महिलाग्रगण्ये॥ २२॥

Collyrium of Sahijana - Horse Radish Tree - Drum Stick Tree - L - Moringa pterygosperma Gaertn - F - Moringaceae.

Any female friend of *Lolimbarāja's* wife asks to *Ratnakalā*, "Oh, the most excellent among the women! whether the poet *Lolimbarāja* has told her about any use of this *Sahijana*. *Ratnakalā* replied in the following manner. Oh, the being first among the whole women in respect of her charm listen to me! If the expressed juice of some sprouts (newly born leaves) of *Sahijana* are applied to the eyes mixed with honey. Then there is no other best medicine except this to relieve all types of diseases of eye.

Vaidya Jīvanam, 3/22.

कुवलयनयनेऽर्जुनं कफोत्थः सह सितयाशु निराचरीकरीति।
प्रियकरमिव कामिनी नवोढा निहितमुरोजयुगे लघुप्रमाणे॥ २४॥

Arjuna cikitsāmāha

Treatment in Arjuna disease of eye (fleshy growth in Conjunctiva)

Collyrium to remove Arjuna disease.

Collyrium to remove Arjuna - Subconjunctival haemorrhage.

Oh beloved! You possess eyes like an assemblage of blue lotuses. Collyrium *(Añjana)* of *Kapha* of *Samudra* (A kind of mineral found on the surface of Ocean) - Also known as *Samudrafena* - E - Cuttle Fish bone - Os sepiae - L - Sepia officinalis - mixed with crystalline form of sugar *(Miśrī)* is used to paint the eyelashes. If this collyrium is applied to the eyes, it cures the fleshy growth in the eyelids - *Arjuna* disease - Subconjuctival haemorrhage - a kind of diseases of the sclera, as a young newly married woman throws the hand of husband kept on her developing small breasts. [3/24]

COMMENT

According to Cakradatta—

अर्जुनहरा योगाः

शंखः क्षौद्रेण संयुक्तः कतकः सैन्धवेन वा।
सितयाऽर्णवफेनो वा पृथगञ्जनमर्जुने॥ २०६॥
पैत्तं विधिमशेषेण कुर्यादर्जुनशान्तये॥ २०७॥

In *arjuna*, collyrium is applied of (1) *śankha* mixed with

honey or (2) *nirmalī* with *saindhava* or (3) *samudraphena* with sugar. [206]

In treatment of *arjuna* all the *pitta* - alleviating measures should be adopted. [207]

Cakradatta, Netra - Roga, page 509, 206-207.

इति निगदितमार्ये नेत्रसारं विधत्ते
घृतमधुसमवेता सेविताग्र्या निशायाम्।
शशिमुखि रतिलीलालोलदृष्टे त्वमग्र्या
कथमहह विधत्से वैपरीत्यं परन्तु॥ २५॥

Sāmānya Netra roga cikitsā-

Treatment in ordinary eye troubles.

Use of Triphalā with clarified butter (Ghee) and honey (Madhu) in diseases of eye.

Oh *Ārye* (honoured lady)! possessing noble habits. If the patients suffering from diseases of eye take in the night unequal quantity of clarified butter *(Ghṛta)* and honey *(Madhu)* with *Triphalā* (powder of *Harrae* - E - Myrobalans - Chebulic Myrobalans - L - Terminalia citrina Roxb - F - Combretaceae, *Baheḍā* - E - Beleric Myrobalans - Beddanut - L - Terminalia belerica Roxb - F - Combretaceae, *Āvalā* - E - Emblic Myrobalan - Indian gooseberry - L - Phyllanthus emblica Linn - Emblica officinalis Gaertn - F - Euphorbiaceae) the above prescribed formulation is beneficial for them. But having the beautiful face like moon and roving eyes during the time of sexual play, although you are a reputed lady even then why do you behave unscrupulously. In fact clarified butter and honey with Triphalā is beneficial for the patient of eye diseases but on the otherhand copulation with the most charming woman like you is absolutely harmful for them. [3/25]

COMMENT

In the above verse according to author's opinion the use of clarified butter *(Ghee)* and honey *(Madhu)* in unequal quantity alongwith *Triphalā* is beneficial for the patients of eye diseases but on the other hand copulation with the most charming women like *Ratnakalā* (wife of author *Lolimbarāja*) is absolutely harmful for the patients of eye diseases. Thus copulation is forbidden in eye diseases. [3/25]

निराकरोति नक्तान्ध्यं तथा गोशकृता कणा।
यथा रतेन रमणी रमणस्य महाबलम्॥ २६॥

Naktāndhya cikitsā

Treatment in Night blindness - Nyctalopia.

In *Naktāndhya roga* the use of *Pippalī* with fluid of cowdung.

Use of *Pippalī* - (Long pepper - Dried Catkins - L - Piper longum Linn - Cavica roxburghii - F - Piperaceae) with the fluid of cowdung in curing blind at night - (Night blindness - *Rataudhī*).

Night blindness - Nyctalopia

Pippalī - Long pepper - Dried Catkins - L - Piper longum Linn - Cavica roxburghii - F - Piperaceae, should be rubbed with the juice (fluid) of fresh cowdung into thin paste. This collyria is applied to the eyes either with the finger or with a mettalic probe made of lead alleviates Night blindness - Nyctalopia - *Naktāndhya* - *Rataudhī Roga* - disease in the same way as well as a lovely young mistress destroys the strength of a person by sexual union. [3/26]

NOTE :

Ramaṇī - Woman having regular sexual intercourse with one man to whom she is not married.

श्वेतापराजिता मूलं घर्षितं शीतवारिणा।
अञ्जनान्नेत्र कुसुमं कुसुमस्य निकृन्तनम्॥ २७॥

Netra Kusuma roge Aparājitā prayogaḥ

Use of Aparājitā - E - Winged leaved clitoria - L - Clitoria ternatea Linn - F - Leguminosae in Corneal opacity (Netra Kusuma).

The root of white coloured *Aparājitā* - E - Winged - leaved clitoria - L - Clitoria ternatea Linn - F - Leguminosae rubbed into cold water *(Śītala Jala)* on a stone and applied into the eyes cures *Kusuma* - *Phūlī* or *Phūlā* (Corneal opacity). [3/27]

NOTE

Its application as collyrium cures corneal opacity even if chronic.

Añjana (Collyrium) is applied to the eyes when the *doṣas* have become *pakva*, in the afternoons during *hemanta* and *śiśira ṛtus*, during mornings in *grīṣma* and evening in *śarat*, when there is neither too cold nor too much of heat during *varṣā*, and any time during *vasanta*.

Añjana (Collyrium) is of three types, *lekhana* (scarifying), *ropana* (healing) and *snehana* (oleating) *añjana* prepared with *kṣāras, tikṣṇa* and *amla* drugs constitute *lekhana*; that prepared with drugs of *kaṣāya* (astringent and *tikta* (bitter) tastes and oil or *ghee* constitute *ropaṇa*, and *añjana* containing drugs of *madhura* (sweet) and oil or *ghee* constitute *snehana añjana*.

Añjanas can be prepared in the form of pill, liquid or powder and are applied to the eyes with a rod or fingers, each succeding one is poorer in efficacy than the previous.

Añjana should not be applied to persons who are tired, weeping, frightful, intoxicated with alcoholic drinks, in early stages of fevers, indigestion and during suppression of urges.

Varti añjana (paste) if very powerful, should be applied in doses of one *hareṇu*, if of medium potency one and half *hareṇus*, and if of mild potency two *hareṇus*.

Rasakriyā (liquid collyrium) in doses of three *vidangas* is considered as maximum, two *vidangas* as least.

Cūrṇa añjana (powder) if possessing purgative action to the eyes should be applied twice in a metallic rod, if of mild potency thrice and if possessing *snehana* action four times.

The *śalākā* (applying rod) should be eight *angulis* in length and it's applying end resembling a flower bud.

The rod prepared with copper, iron or stone is ideal for *lekhana* action, that of gold or silver for *snehana* action and finger itself best for *ropana* action.

Añjana can be done either in the morning or evening but not always, neither during too much heat nor too much cold, heavy breeze or clouds is also not suitable. *Añjana* drug should be applied below the *Kṛṣṇa bhāga* (cornea) upto the outer corner of the eye.

नारिकेलफलस्थूलस्तनमोहितमानसे ।
हरिणाक्षि हरेच्छुक्रं माक्षिकं माक्षिकान्वितम् ॥ २८ ॥

Śukra roge Mākṣika prayogaḥ

Use of Svarṇa mākṣika (A kind of mineral substance Iron pyrites with traces of copper) for the remedy of Śukra (Phūlī) - Scars in the eyes.

Śukra Roga (Phūlī) - Scars in the eyes - Corneal opacity - White ring opacities (Coats).

Way to remove scars in the eyes—

Oh beloved! Your coconut fruit shaped large developed charming breasts can arise a keen desire of love in any one for you. Besides this you have large and roving eyes like a fawn. After purification of *Svarṇa mākṣika* it is rubbed with honey into thin paste. If this collyria is applied to the eyes either with the finger or with a metallic probe made of lead heals up *Śukra* (scars in the eyes) - Corneal opacity. [3/28]

COMMENT

According to Cakradatta—

शुक्रघ्ना योगाः
ताप्यं मधूकसारो वा बीजञ्जाक्षस्य सैन्धवम् ।
मधुनाऽञ्जनयोगाः स्युश्चत्वारः शुक्रशान्तये ॥ ८४ ॥

Svarṇamākṣika, madhūka (sāra), bibhītaka (kernel) and *saindhava* - these four singly mixed with honey are used as collyrium in corneal opacity. [84]

Cakradatta, Netra - Roga, page 494, 84.

Svarṇa - mākṣhika

Three parts *'Svarṇamākṣika'* or Iron pyrites, and one part of *"Saindhava"* salt should be pounded with the juice of Citrus acida - *Nībū* of the *Tābā* or *Gonrā* variety, and boiled in an iron vessel. While the boiling goes on, it should be continually stirred with a stick. When the iron vessel becomes red hot, the pyrites should be regarded as purified.

Taking it down, it should be pounded with the decoction of the seed of Dolichos biflorus - *Kulathi* - Horse gram, or with sesame oil - *Tila kā taila*, or with whey, or with goat's urine, and then roasted according to the method called *'Gajapuṭa'*.

Gajaputa

A square hole is dug, measuring thirty fingers in length. Its

breadth, and depth also should be the same. Over the bottom is spread five hundred cowdung cakes. Over these should be placed the plastered crucible which should be covered with five hundred similar cakes. Fire is then set to the cakes.When all of them are reduced to ashes, the roasting operation is complete. This kind of roasting is called *"Gajapuṭa"*.

Another variety of *'Gajapuṭa'* consists in roasting the plastered crucible in a hole that is one and three fourths of a cubit deep, that has an opening whose circumference is one cubit, and that has a bottom whose circumference is a cubit and a half. Cowdung cakes should be spread on the bottom. The plastered crucible being placed over the cakes should be covered with similar cakes.

Śukra Roga - Phooli - Scars in the eyes - Corneal opacity - White Ring Opacities (Coats)

Occasionally rings or oval formations composed of very dense white spots, about 0.5 mm; in diameter, occur beneath Bowman's membrane. The cause is disputed but they frequently due to impaction of foreign bodies; they do not interfere with vision.

At a later stage more discrete corneal opacities appear as lines with a double contour due to rupture of Descemet's membrane. As the disease progresses the entire globe stretches, the thinned sclera of the ciliary region becoming bluish in colour, owing to the uveal pigment showing through. The junction of the cornea and sclera also stretches, so that the cornea is forced forwards and assumes a globular shape resembling keratoglobus.

Iti Netra roga cikitsā samāptaḥ

Thus ends the treatment of eye diseases.

सवासावयस्थे सभूनिम्बनिम्बे सतिक्तोत्तमे क्षौद्रयुक्ते कषाये।
निपीते ध्रुवं क्षीयते पाण्डुरोगान्विता कामलाकोमलाऽकोमलापि॥ २९ ॥

Atha Kāmalā cikitsā māha

Treatment of Jaundice

Oh *Ratnakalā*! the decoction of *Adūsā* - E - Malabar nut - L - Adhatoda vasica Nees - F - Acanthaceae, *Harītakī* - E - Myrobalans - Chebulic Myrobalans - L - Terminalia chebula Retz -

Terminalia citrina Roxb - F - Combretaceae, *Cirāyatā* - E - Chireta - L - Swertia chirata (Buch - Ham) - F - Gentianaceae, *Nīma kī Chāla* - Bark of Neem - Neem - Margosa - Indian Lilac - L - Azadirachta indica - A. Juss - Melia azadirachta - Linn - F - Meliaceae, and *Kuṭakī* - E - Picrorhiza - L - Picrorhiza kurroa Royle ex Benth - F - Scrophulariaceae - if taken mixed with honey *(Madhu)* cures all types of Jaundice *(Kāmalā)* including chronic and acute Anaemia *(Pāṇḍu roga)*. [3/29]

COMMENT

According to Cakradatta—

फलत्रिकादिक्काथः

फलत्रिकामृतावासातिक्ताभूनिम्बनिम्बजः ।
क्काथः क्षौद्रयुतो हन्यात् पाण्डुरोगं सकामलम्॥ ८ ॥

Phalatrikādi kvātha

The decoction of *triphalā, guḍūcī, vāsā, kaṭukā, kirātatikta* and *nimba* mixed with honey destroys anaemia and jaundice. [8]

Cakradatta, Pāṇḍu roga, chapter VIII, page 107, 8.

पटोलपाठाकटुरोहिणी छिन्नोद्भवाशीतमधुस्त्रवाणाम्।
क्काथो विषच्छर्दिबलासपित्तकुष्ठज्वरारोचककामलासु॥ ३० ॥

Paṭolādi kvātha

Decoction of Paṭolādi.

Paravala - L - Trichosanthes dioica Roxb - F - Cucurbitaceae, *Pāṭhā* - L - Cissampelos pareira Linn - E - Velvet leaf - F - Menispermaceae, *Kuṭakī* - E - Picrorhiza - L - Picrorhiza kurroa Royle ex Benth - F - Scrophulariaceae, *Giloya* - E - Tinospora - L - Tinospora cordifolia (Willd) Miers - F - Menispermaceae, *Marica* - E - Black pepper - L - Piper nigrum - Linn - F - Piperaceae, and *Mahuā* - L - Bassia latifolia Roxb - F - Sapotaceae, decoction *(kvātha)* of equal parts of all the above ingredients if taken is beneficial in elimination of poisonous substances *(Viṣa Vikāra)*, Vomiting *(Vamana)*, disorders due to Kapha and Pitta *(Kapha and Pitta vikāra)*, Leprosy - various types of chronic skin diseases - *(Kuṣṭhā)*, Fever *(Jvara)*, Anorexia - disgust for food *(Aruci)* and Jaundice *(Kāmalā Roga)*. [3/30]

उडुनाथबलापिचुमन्दबला त्रिफला कटुका क्कथितं सलिलम्।
घृतमाक्षिकमत् किल कामलया सहितस्य हिताय बुधैः कथितम्॥ ३१ ॥

Kāmalāharo yogaḥ

A formulation to cure Jaundice (Kāmalā)

Decoction *(Kvātha)* prepared from *Bākucī* - E - Psoralea seed - Malaya tea - L - Psoralea corylifolia Linn - F - Leguminosae, *Mahābalā - (Sahadeī)* - L - Sida rhombifolia Linn - F - Malvaceae, *Bark of Nīma* - Bark of Neem - Neem - Margosa - Indian Lilac - L - Azadirachta indica - A. juss - Melia azadirachta - Linn - F - Meliaceae, *Atibalā (Kamghī)* - E - Indian Mallow - L - Abutilon indicum (Linn) Sw. - F - Malvaceae, *Triphalā* (powder of *Harrae* - E - Myrobalans - Chebulic Myrobalans - L - Terminalia citrina Roxb - F - Combretaceae, *Bahedā* - E - Beleric Myrobalans - Beddanut - L - Terminalia belerica Roxb - F - Combretaceae, *Āvalā* - Emblic Myrobalans - Indian gooseberry - L - Phyllanthus emblica Linn - Emblica officinalis Gaertn - F - Euphorbiaceae) and *Kuṭakī* - E - Picrorhiza - L - Picrorhiza kurroa Royle ex Benth - F - Scrophulariaceae if taken mixed with unequal parts of clarified butter *(Ghee)* and honey *(Madhu)* alleviates *Pāṇḍu roga* (anaemia) accompanied with *Kāmalā* (Jaundice) completely. Such is the opinion of learned physicians. [3/31]

त्रिफलया मधुना रजसाऽयसः कटुकया पिचुमन्दसमेतया।
प्रलयमेति मनस्विनि कामला सघृतयाऽमृतया कुसुमाम्बुना॥ ३२॥

Kāmalāharo yogaḥ

A formulation to cure Jaundice (Kāmalā)

Oh Ratnakalā! possessing self respect. Three formulae given below which destroy *Kāmalā roga* (Jaundice). In other words one who takes these medicines regularly becomes free from *Kāmalā roga* (Jaundice).

Formulations-

(1) Powder of *Triphalā* - (Powder of *Harrae* - E - Myrobalans - chebulic Myrobalans - L - Terminalia chebula Retz - Terminalia citrina Roxb - F - Combretaceae, *Powder of Baheḍā* - E - Beleric Myrobalans - Beddanut - L - Terminalia belerica Roxb - F - Combretaceae, *Powder of Āmvalā* - E - Emblic Myrobalan - Indian gooseberry - L - Phyllanthus emblica Linn - Emblica officinalis Gaertn - F - Euphorbiaceae), *Lauha Bhasma* - Ashes of Iron (prepared by *Āyurvedic* method), mixed with honey *(Madhu)*.

or (2) Powder of *Nīma* - Neem - Margosa - Indian Lilac - L - Azadirachta indica - A. Juss - Melia azadirachta - Linn - F - Meliaceae and Powder of *Kuṭakī* - E - Picrorhiza - L - Picrorhiza kurroa Royle ex Benth - F - Scrophulariaceae.

or (3) Decoction of *Guruca* - E - Tinospora - L - Tinospora cordifolia (Willd) Miers - F - Menispermaceae mixedwith *Ghṛta* - *Ghee* - clarified butter and *Madhu* - (honey). [3/32]

COMMENT

The methods of purifying minerals & C.

Metals, such as gold, silver & C., should be beat out into very thin plates. The plates should be heated and then dipt into oil, whey, Kāñjika, cow's urine, and the decoction of Dolichos biflorus Linn - Horse - gram - *Kulathī*, one after another. The process should be repeated three times. By this, all metals become purified and serviceable for entering into the composition of medicines. Lead melts easily on fire. Hence, it is not necessary to make thin plates of it. It should be melted and then thrown gradually into oil and the rest.

Ashes of Iron

At first Iron should be purified according to the method already described. The thin pieces should each time be heated and dipt into milk, kāñji, cow's urine, and the decoction of the three myrobalans *(Harītakī)*, one after another. The measure of milk, kāñji, and cow's urine should be twice that of Iron. As regards the decoction, myrobalans of eight times the measure of Iron should be taken and boiled in water of four times their measure. When a fourth of the liquid remains, it should be taken down and strained through a piece of clean cloth. After dipping process is over, the plates should be reduced to powder and pounded several times with cow's urine. The powder should then be roasted according to the process called *'Gajapuṭa'*. For ordinary purposes, the roasting should be repeated for ten times. The fact is, the virtue of the powder increases as the roasting process is repeated. Iron roasted a thousand times becomes possessed of very superior virtues and its use is very beneficial.

Gajapuṭa

A square hole is dug, measuring thirty fingers in length. Its breadth, and depth also should be the same. Over the bottom is spread five hundred cowdung cakes. Over these should be

placed the plastered crucible which should be covered with five hundred similar cakes. Fire is then set to the cakes. When all of them are reduced to ashes, the roasting operation is complete. This kind of roasting is called *'Gajapuṭa'*.

हिंगुनापूर्णनेत्राणां द्रोणपुष्पीरसेन वा।
कामला मूलतो याति देहिनां पथ्यकारिणाम्॥ ३३॥

Aparaḥ Kāmalā haro yogaḥ

Another formulation for the use of Jaundice (Kāmalā).

By instilling juice of Hiṅgupatrī - E - Gummy Gardeina - Cambi resin - L - Gardenia gummifera Linn - F - Rubiaceae in eyes or by instilling juice of *Droṇa Puṣpī (Gūmā)* - L - Leucas cephalotes Spreng - F - Labiatae in to eyes and also observing the dietary regulations *(Pathya)* cures *Kāmalā roga* (Jaundice) completly. [3/33]

COMMENT

According to Cakradatta—

अञ्जनं नस्यञ्च

अञ्जनं कामलाऽर्त्तानां द्रोणपुष्पीरसः स्मृतः।
निशागैरिकधात्रीणां चूर्णं वा सम्प्रकल्पयेत्॥ २६॥
नस्यं कर्कोटमूलं वा घ्रेयं वा जालिनीफलम्॥ २७॥

The juice of *droṇapuṣpī* is applied to eyes as collyrium in jaundice. Similarly is used the powder of *haridrā*, red ochre and *āmalakī*. [26]

Karkota root or *devadālī* fruit should be inhaled through nose. [27]

Cakradatta, Pāṇḍu roga, page 109, 26-27.

Suitable diet (recommended by physicians) for Kāmalā patients (Jaundice patients)

Godhūma old (six months to one year old) - E - Wheat - L - Triticum sativum Lam - F - Gramineae, *Jau old* - E - Barley - L - Hordeum vulgare Linn - F - Gramineae and *Cāvala* (old) - E - Paddy - L - Oryza sativa Linn - F - Gramineae, Juice of *Munga* - E - Green Gram - L - Phaseolus aureus Roxb - F - Leguminosae, *Juice of Masūra* - E - Lentil - L - Ervum lens Linn - Lens culinaris Medic - F - Leguminosae, *Juice of Āḍhakī - Arahara - Tuvarī* - E - Red Gram - Pigeon Pea - L - Cajanus indicus Spreng - F - Leguminosae, Punarnavā - (Decoction of Punarnavā) - L - Trianthema portulacastrum Linn - F - Ficoidaceae, Jāṅgala Paśū (Animals living in forest such as deer etc) - Meat Juice of above animals, *Paṭola (Paravala)* - L - Trichosanthes dioica Roxb - F - Cucurbitaceae, *Vṛdha Kūṣmāṇḍa - Peṭhā* - E - Ash Gourd - L - Benincasa cerifera Savi - F - Cucurbitaceae, *Taruṇa Kadalī phalam* - unripe banana fruit - Plantain - L - Musa sapientum Linn - F - Musaceae, Fish - Madgar and *Sringi* fish, *Maṭhā* - Butter milk - Whey, *Dhātrī (Āmvalā)* - Emblic Myrobalans - Indian gooseberry - L - Phyllanthus emblica Linn - Emblica officinalis Gaertn - F - Euphorbiaceae, *Abhayā (Harrae)* - E - Myrobalans - Chebulic Myrobalans - L - Terminalia chebula Retz - Terminalia citrina Roxb - F - Combretaceae, *Niśā (Haldī)* - Turmeric - L - Curcuma longa Linn - F - Zingiberaceae, *Gharta (Ghee)* - Clarified butter - in small quantity, *Rasona (Lahasuna)* - E - Garlic - L - Allium sativum - Linn - F - Liliaceae, *Ripe Mango fruit* - L - Mangifera indica Linn - F - Anacardiaceae, *Vārtāku - Baigana* - E - Bringal - Egg - Plant - L - Solanum melongena Linn - F - Solanaceae, *Amṛtā (Guruca)* - E - Tinospora - L - Tinospora cordifolia (Willd) Miers - F - Menispermaceae.

कामलारोगनाशकम् अञ्जनम्-
कामलामलमूलस्योन्मूलनं किल कल्पयेत्।
गौरीगैरिकगौरीभिरञ्जनं जनरञ्जनम्॥ ३४॥

Kāmalā roga nāśakam Añjanam

A collyrium to remove Jaundice (Kāmalā roga)

A fine powder of *Haldī* - E - Turmeric - L - Curcuma longa Linn - F - Zingiberaceae, Purified *Svarṇa Gairika (Hiraunjī)* - E - A kind of Red Chalk - Red Ochre, and *Āmvalā* - Emblic Myrobalan - Indian gooseberry - L - Phyllanthus emblica Linn - Emblica officinalis Gaertn - F - Euphorbiaceae is applied to the eyes as a collyrium with the help of a metallic applicator (Lead) or with finger for the cure of Jaundice *(Kāmalā roga)*. It is very much popular due to its efficacy. [3/34]

COMMENT

According to Cakradatta—

निशागैरिकधात्रीणां चूर्णं वा सम्प्रकल्पयेत्॥ २६॥

The powder of *haridrā*, red ochre and *āmalakī* is applied to eyes as collyrium in jaundice. [26]

Cakradatta, Pāṇḍu roga, page 109, 26.

Purification and correction of Svarṇa Gairika (Hiraunjī) - Red Ochre.

Dip *Svarṇa Gairika* (Red ochre) in pure boiled water and keep it overnight. Strain through a linen to seperate grit and dirt. When setteled in the bottom throwaway the overlying water. Dry in sun. In this way the *Svarṇa Gairika* is purified. For correction rub it with rose water or cow's milk or fry it in *Ghee* (Clarified cow's butter).

छिन्नारसो वा त्रिफलारसो वा दार्वीरसो वा पिचुमन्दकं वा।
प्रातः प्रपीतो मधुना समेतः सकामलानां सुधया समानः ॥ ३५ ॥

Kāmalā roge Svarasa prayogaḥ

Use of expressed juice in Jaundice (Kāmalā roga).

The juice of anyone of the *Guruca* - E - Tinospora - L - Tinospora cordifolia (Willd) Miers - F - Menispermaceae, or *Triphalā* - (*Powder of Harrae* - E - Myrobalans - Chebulic Myrobalans - L - Terminalia chebula Retz - Terminalia citrina Roxb - F - Combretaceae, *Powder of Bahedā* - E - Beleric Myrobalans - Beddanut - L - Terminalia belerica Roxb - F - Combretaceae, *Powder of Āmvalā* - E - Emblic Myrobalan - Indian gooseberry - L - Phyllanthus emblica Linn - Emblica officinalis Gaertn - F - Euphorbiaceae), or *Dārūhaldī* - E - Indian berberry - L - Berberis species - F - Berberidaceae, or *Nīma* - Neem - Margosa - Indian Lilac - L - Azadirachta indica - A. Juss - Melia azadirachta - Linn - F - Meliaceae, if taken mixed with honey *(Madhu)* in the morning alleviates Jaundice *(Kāmalā roga)*. This formulation is beneficial like nectar for the patients of Jaundice *(Kāmalā roga)*. [3/35]

COMMENT

According to Cakradatta—

स्वरसप्रयोगः

त्रिफलाया गुडूच्या वा दार्व्या निम्बस्य वा रसः।
प्रातर्माक्षिकसंयुक्तः शीलितः कामलाऽपहः ॥ २५ ॥

The juice of *triphalā* or *guḍūcī* or *daruharidrā* or *nimba* mixed with honey and taken in morning regularly destroys jaundice. [25]

Cakradatta, Pāṇḍu roga, p 109, 25.

Iti Kāmalā pratikāraḥ

Thus ends the treatment of Jaundice.

पिचुमन्दसमीरशत्रुबीजैः पिचुमन्दस्य रसेन साध्यमाना।
गुटिका भगगर्भवर्तमाना भगशूलस्य महाबलस्य हन्त्री ॥ ३६ ॥

Atha Yoni Śūla pratīkāra

Thus begins the treatment of vaginal pain.

Use of Neem and Eraṇḍa seed in Yoni Śūla.

Way to alleviate viginal pain.

Use of *Neem* - Margosa - Indian Lilac - L - Azadirachta indica - A. Juss - Melia azadirachta - Linn - F - Meliaceae and *Eraṇḍa seed* - E - Castor Oil plant seed - L - Ricinus communis Linn - F - Euphorbiaceae in Vaginal pain - *Yoni Śūla* - vaginal discomforts.

Seed of Neem - Margosa and *Eraṇḍa seeds* - seeds of Castor oil plant are powdered and macerated with the juice of *Neem* - Margosa leaves and rolled into pills. This pill kept in the *Yonī* (vagina) and allowed to dissolve relieves *Tībra Yonī Śūla* (severe vaginal pain).

The pills, if held by the patient within the Viginal Canal alleviates the pains in the Vagina - Vaginal discomforts. [3/36]

COMMENT

Bhāvanā of Neem Juice

Bhāvanā implies the meceration of medicinal powders in fluid substances. Powder of drugs (*Seeds of Neem - Margosa* and *Eraṇḍa Seeds* - seeds of Castor oil plant) are soaked in decoction of *Neem* or in the juice of fresh Margosa leaves. It is then dried in the sun. A single operation takes four and twenty hours. It may be repeated several times. The object of this process is to further add the active principles of Margosa leaves.

छागीघृतेनोत्तरवारुणीनां मूलानि पिष्ट्वा गुटिका निबद्धा।
तन्व्याः सुदृष्टे सुभगे भगस्था भर्गायुधाऽऽख्यं गदमाशुहन्ति ॥ ३७ ॥

Aparo yogaḥ

Another formulation

Oh *Ratnakalā*! having graceful looks and challenging beauty. Belonging to a reputed family. The root of *Indrāyaṇa* - E - Colocynth - L - Citrullus colocynthis Schrad - F - Cucurbitaceae, is macerated with goat's clarified butter (*Chāgī Ghṛta* - Clarified butter obtained from the milk of goat) and rolled into pills. If this pill is kept in the *Yonī* (vagina) and allowed to dissolve relieves *Yonī Sūlās* (vaginal pains) similarly as the trident *(Triśūla)* of *Lord Śiva* destroys all the three *śūlās* (Daihika - bodily pain, Daivika - pain caused by curses, or Bhautika - due to materialistic obstacles).

The above pills, if held by the patient within the vaginal canal alleviates the pains in the vagina - vaginal discomforts. [3/37]

पिष्टानि यष्टीमधुबीजपूरबीजानि मध्वाज्ययुतानि पीत्वा।
सूते शरच्चन्द्रमुखी सुखेन मूर्खस्य वैद्यस्य विकल्पनाऽत्र॥ ३८॥

Sukha Prasavopāyaḥ

The treatments of Pregnant women (Garbhiṇī) for comfortable delivery (Sukha - Prasava)

Seeds of Mulethī - E - seeds of Liquorice Root - L - Glycyrrhiza glabra - Linn - F - Leguminosae, *Seeds of Madhukarkaṭī* - *Matakākaḍī* (in *Kumāunī* language) - L - Carica papaya Linn (seeds) - F - Caricaceae and *Seeds of Bijaurā Nībū* - E - Citron - L - Citrus medica Linn - F - Rutaceae are powdered and if drunk mixed with honey *(Madhu)* and clarified butter *(Gharta)* in unequal quantity by a pregnant women *(Śaraccandra mukhī Garbhiṇī - primipara)* having moon like face in a state of pregnancy, then she bears a comfortable delivery. Thus above mentioned recipe helps a woman in child birth - *Sukha Prasava* - Comfortable delivery. Only unqualified physicians suspect the efficacy of this combination and no others. [3/38]

COMMENT

Usually a woman in her first child birth at the time of labourpains becomes nervous. She finds little strength in her to cope with the situation. This medicine gives her enough strength to give birth to a child easily.

According to Cakradatta—

मातुलुंगादिः

मातुलुंगस्य मूलानि मधुकं मधुसंयुतम्।
घृतेन सह पातव्यं सुखं नारी प्रसूयते॥ १८॥

Mātuluṅga (root) and *madhuka* mixed with honey should be taken with *ghee*. Thus woman delivers easily. [18]

Cakradatta, Strī roga, p. 538, 18.

अपूर्वमेकं विहितं त्वया नो कल्याणशीलेऽचपले चलाक्षि।
बोभूयते मूर्धनि वज्रिदुग्धे न्यस्ते बधूनां सुखतः प्रसूतिः॥ ३९॥

Vajari dugdha prayogaḥ

Use of milk obtained from the leaves and branches of Euphorbia neriifolia Linn - Sehunda Plant.

Oh beloved! having noble nature which is also beneficial for the society and having beautiful roving eyes. You have described a marvelous method. That is as follows—

If at the time of delivery the milky juice of *Sehunda* - E - Milk Hedge - Common Dulkhedge - L - Euphorbia neriifolia Linn - F - Euphorbiaceae is applied on the head of a pregnant woman she gives birth to a child easily. [3/39]

COMMENT

At the time of labourpains the woman feels much tension in her head. The milky juice of *Sehuṇḍa* which is an irritant if applied on the head of a woman who is going to deliver a child diverts her attention towards her head, in the mean time a child is born to her. Thus it helps.

कृतप्रशंसे प्रथमप्रसंगे विलासिनीनां कठिनस्तनीनाम्।
कुर्याद् विदारीजपयः पयोभिः पयोभिवृद्धिं कुटिलालकानाम्॥ ४०॥

Stanya vṛdhdhikaro yogaḥ

A formulation which increases Lactation.

Oh beloved! having been praised for beautiful hair and hard breasts at the time of first intercourse. A powder of *Vidārī kanda* - root - L - Pueraria tuberosa DC - F - Leguminosae - L - Ipomoea digitata Linn - F - Convolvulaceae boiled in milk and taken orally alongwith milk increases lactation among the amorous lactating women (mothers). [3/40]

भजन्ति या निर्मलतण्डुलानां रजांसि दुग्धेन सह स्थितानि।
क्षीरौदनेनैव सहस्थितानां तासां बधूनां सखि दुग्धमृद्धम्॥ ४१॥

Dugdha vṛdhdhikaro dvitīyo yogaḥ

Another formulation which increases Lactation.

Seperate away grit and dust from *Śāli Cāvala* - E - Rice - Paddy - L - Oryza sativa Linn - F - Gramineae and powder it. This powder if taken alongwith milk or if cooked *Śāli rice* is eaten with milk increases lactation in women. [3/41]

COMMENT

According to Cakradatta—

शालितण्डुलचूर्णम्
दुग्धेन शालितण्डुलचूर्णपानं विवर्द्धयेत्।
स्तन्यं सप्ताहतः क्षीरसेविन्यास्तु न संशयः॥ ५२॥

Intake of powdered *śāli* rice with milk for a week, keeping on milk diet, promotes lactation. [52]

Cakradatta, Strī roga, p 542, 52.

इन्द्रवारुणिकामूलं योनिमण्डलमध्यगम्।
प्रतीप्रदर्शिनी पुष्प रोधध्वंसनसाधनम्॥ ४२॥

Rajaḥ pravṛttau prayogaḥ.

The formulation which produces the menstrual flow.

Peel off the outer layer of the root of *Indrāyaṇa* - E - Colocynth - L - Citrullus colocynthis Schrad - F - Cucurbitaceae, and pound the root. This paste if inserted into the Vaginal canal induces menstrual flow in cases of suppressed or painful menstruation *(Kaṣṭārtava)*. [3/42]

COMMENT

The paste may be inserted in shape of inrolled suppository into the mouth of uterus (cervix). By doing so the menstrual flow starts easily. It should be insured before its application that whether the menstrual flow is not stopped due to pregnancy and if so the application should not be used.

यदि भवदनुजायाः पुष्परोधोऽस्ति मुग्धे
क्षिप मृदुलमुपस्थे स्थूलमूलं गवाक्ष्याः।

वदति वचनमित्थं लाललोलिम्मराजे
हर हर हरिणाक्षी ह्रीसमुद्रे निमग्ना॥ ४३॥

Tameva yogam prakārāntareṇa.

The same formulation in other words-

Oh *Ratnakalā!* If your sister is suffering from Amenorrhea (Irregularity or suppression of the menstruation) - *Naṣṭārtava Roga* then introduce in her vagina a thick root of *Indrāyaṇa* - E - Colocynth - L - Citrullus colocynthis Schrad - F - Cucurbitaceae and she will be cured (By doing so the menstrual flow starts easily). Hearing this *Ratnakalā* seemed to be drowned in an ocean of shame or in other way she hanged her head low in shame. [3/43]

COMMENT

In this verse the author *Lolimbarāja* has interpreted the previous verse in joke, otherwise this formula has been described before this. The author's name other than *Lolimbarāja* has been written here as *Lolimbarāja*.

दुष्टं भवेद्यदि पयः पुरतो भवत्या-स्तर्हि प्रियस्तनि भजस्व सुखं कषायम्।
गोप्यौषधामृतवृकीकटुकाब्दमूर्वा - भूनिम्बदारुसुरराजयवप्रयोगम्॥ ४४॥

Stanya śodhanopāyaḥ

Formulation to purify the Lactation.

Oh *Ratnakalā!* having beautiful breasts. Whenever in future if any malformation of milk starts in your breasts then you should take the decoction *(Kvātha)* of following ten drugs which are useful in that disease. The ten drugs which are as follows—

Sārivā - E - Indian Sarsaparilla - L - Hemidesmus indicus R. Br - F - Asclepiadaceae, *Soṇṭha* - E - Dry Zingiber - Ginger - L - Zingiber officinale Roscoe - F - Zingiberaceae, *Giloya* - E - Tinospora - L - Tinospora cordifolia (Willd) Miers - F - Menispermaceae, *Pāḍhala* - L - Steriospermum suaveolens D C - F - Bignoniaceae, *Kaṭukī* - E - Picrorhiza - L - Picrorhiza kurroa Royle ex Benth - F - Scrophulariaceae, *Nāgaramothā* - L - Cyperus scariosus R.Br - F - Cyperaceae, *Mūrvā* - L - Marsdenia tenacissima W & A - F - Asclepiadaceae, *Cirāyatā* - E - Chireta - L - Swertia chirata (Buch - Ham) - F - Gentianaceae, *Devadārū* - E - Himalayan cedar - Pinus deodar - L - Cedrus deodara (Roxb)

Loud - F - Pinaceae, and *Indrajau* - L - Holarrhena antidysenterica Wall - F - Apocynaceae. [3/44]

COMMENT

According to Vaidya Jīvanam—

गोपी-वृकी-दारु-किरात-मूर्वा-तिक्ताऽमृता-विश्व-घनेन्द्रजानाम्।
क्राथोऽयमुक्तो मृगलोचनानां दुष्टस्य दुग्धस्य विशोधनाय॥ ३३॥

Stanya duṣṭi pratikāramāha

Remedy of Lactation (Milk - Dūdha) Stanya duṣṭi (Malformations of breast milk) - Diseases of breasts and the faults of Milk.

If *kvātha* (decoction) of all equal parts of the following ingredients—

Śārivā - E - Indian Sarsaparilla - L - Hemidemus indicus R. Br - F - Asclepiadaceae, *Pāṭhā* - E - Velvet leaf - L - Cissampelos pareira Linn - F - Menispermaceae, *Devadārū* - E - Himalayan Cedar - Pinus deodar - L - Cedrus deodara (Roxb) Loud - F - Pinaceae, *Cirāyatā* - E, - Chireta - L - Swertia cirata (Buch - Ham) - F - Gentianaceae, *Mūrvā* - L - Marsdenia tenacissima W & A - F - Asclepiadaceae, *Kuṭakī* - E - Picrorhiza - L - Picrorhiza kurroa Royle ex Benth - F - Scrophulariaceae, *Guḍūcī* - E - Tinospora - L - Tinospora cordifolia (Willd) Meirs - F - Menispermaceae, *Sonṭha* - E - Dry Zingiber - Ginger - L - Zingiber officinale Roscoe - F - Zingiberaceae, *Nāgarmothā* - L - Cyperus scariosus R. Br - F - Cyperaceae, *Indrayava* - L - Holarrhena antidysenterica Wall - F - Apocynaceae - all equal quantities are taken. The above decoction purifies malformations of breast milk of women.

It means, drinking of the above decoction purifies the faulty or vitated milk of mother nursing her baby at the breast. [3/33]

Vaidya Jīvanam, 3/33.

Diseases of the Breasts

and

The Fault of Milk.

Abscess on the Breasts

When the "Three Faults", becoming excited by the usual causes, become focussed in the breasts of a woman who is pregnant or who has recently delivered, they cause inflammation and diverse kinds of abscesses. In common parlance, these are known by the name of *Thunkā*.

Symptoms of Vitiated Milk

Improper food and practices vitiates the milk. If it is the excited *Vāyū* that vitiates it, its taste becomes astringent, and if thrown into water it rises up on the surface without mixing with it. Milk vitiated by the *Pitta* becomes pungent, or sour, or saline in taste. Yellow lines are further visible in it. Milk vitiated by *Kafa* becomes thick and slimy and sinks down in water. If the milk be vitiated by Two "Faults" or "Three", the above symptoms present themselves in a state of union. The infant, by sucking vitiated milk, may get various diseases. That milk, which when thrown into water mixes with it, which is pale in colour, and which is sweet and clear, should be known as faultless. Infant should not be allowed to take any milk that is vitiated.

श्रीखण्डपर्पटघनामृतधान्यसेव्य-
ह्रीबेरयासकबलातिविषारलूनाम् ।
क्राथो हितो भवति गर्भिणि सूतिकासु
सद्यो रुगामरुधिरातिसृतिज्वरघ्नः॥ ४५॥

Sūtikā jvarādau yogaḥ

A formulation in puerperal fever. (Sūtikā jvara)

Oh pregnant women *(Garbhiṇī)* ! Below mentioned formula cures puerperal diseases *(Sūtikā roga)*, acute pain *(Tātkālika vedanā)*, Diarrhoea due to indigestion *(Āmātisāra)*, bloody diarrhoea (Raktātisāra) and fever *(Jvara)*. Ingredients of the decoction *(Kvātha)*.

Lāla candana - E - Red Sanders Wood - Red Sandal Wood - L - Pterocarpus santalinus Linn. f. - F - Leguminosae, *Pittapāpaḍā* - L - Polycarpea corymbosa Lam - F - Caryophyllaceae, *Nāgarmothā* - L - Cyperus scariosus R. Br - F - Cyperaceae, *Guruca* - E - Tinospora - L - Tinospora cordifolia (Willd) Miers - F - Menispermaceae, *Khasa* - E - Cuscus grass - L - Andropogon muricatus Retz; Vetiveria zizanioides (Linn) Nash - F - Gramineae, Sugandhabālā - E - Indian Valerian Rhizome - L - Valeriana wallichii DC - F - Valerianaceae, *Javāsā* - E - Arabian or

Persian Manna Plant - L - Alhagi camelorum - Fisch - F - Leguminosae, *Khirenṭī* - E - Country mallow - L - Sida cordifolia Linn - F - Malvaceae, *Atīsa* - E - Indian Atees - L - Aconitum heterophyllum Wall - F - Ranunculaceae, *Sonāpaṭhā* - L - Oroxylum indicum Vent - F - Bignoniaceae. [3/45]

COMMENT

Disturbances (disorders) which occur within 45 days after delivery are called *Sūtikā roga*. This formulation is called *Hriberādi kvātha* in treatise like *Cakradatta* and others. *Cakrapāṇidatta* has added *Dhaniyān* - E - Coriander fruit - L - Coriandrum sativum Linn - F - Umbelliferae in this formulation.

Accroding to Cakradatta—

ह्रीबेरादिक्वाथः

ह्रीबेरारलुरक्तचन्दनबलाधान्याकवत्सादनी-
मुस्तोशीरयवासपर्पटविषाक्वाथं पिबेदगुर्विणी।
नानादोषयुतातिसारकगदे रक्तस्त्रुतौ वा ज्वरे
योगोऽयं मुनिभिः पुरा निगदितः सूत्यामयेषूत्तमः ॥ ३८ ॥

Hrīberādi kvātha

Hrībera, aralu, rakta candana, balā, dhānyaka, guḍūcī, mustā, uśīra, yavāsa, parpaṭa and *ativiṣā* - this decoction should be taken in various types of diarrhoea, *haemorrhage and fever*. It is an excellent remedy for puerperal diseases. [38]

Cakradatta, Strīroga, page 540 - 541, 38.

Sūtikā - Roga

(Diseases after delivery)

Cause

After delivery diverse diseases afflict a woman in consequence of improper diet and careless living such as exposure to wind and cold, recourse to cooling operations, eating things that are raw, eating before the food last taken has been digested, and eating food that is heavy, and difficult of digestion at a time when the digestive power has been weakened. An ill - ventilated and dark and damp lying - in room is also a potent cause of after delivery complications. Fever, dropsical swellings, loss of appetite, diarrhoea, lienteric dysentery (diarrhoea with

undigested food), deep-seated pains in the abdomen, Epistasis or suppression of urine, loss of strength, consumption, excessive thirst, heaviness of the body, pains all over the body, secretion of phlegmonous matter from the mouth and the nose, and similar other ailments, which afflict a woman after delivery, are all included under the name of *Sūtikā* diseases.

For Construction of the Lying - in Room a part of Treatment.

For protecting women from diseases after delivery, care should be taken in constructing the lying - in room. It is not proper to hastily construct a small room on the yard of a house, with equipments that create disgust. In consequence of sufficient air and light not being admitted into such room, its atmosphere becomes easily tainted. The presence of smoke from the fire maintained within the room the foeted smell of the child's stools and urine and the mother's secretions, as also the presence of two or three other women who are its constant inmates, the atmosphere is soon vitiated. Such a state of things cannot but cause various diseases to both the mother and the child. The lying - in room should be built on a piece of land that is clean. It should be at least ten to twelve feet long, seven to nine feet high. The principal entrance should be either towards the north or the south. There should, at least, be two windows placed in such a position as to freely allow the passage of air. The floor should be higher than the level of the land on which the room is built. It should be metalled with either burnt bricks or dry earth. The fact is, the floor should be protected from dampness by the usual contrivances. Further, the floor should be made smooth and level. Solid planks of wood should be used for the doors and Windows.

If a new room cannot be constructed, the best room in the house should be selected for making it the lying - in room. The fire to be kept in it should be of charcoal. No smoke should be allowed to rise from it. The fire should be kept in an iron or earthen pan. The bed should be spread on a *charpoy*. If no *charpoy* be available, it should be spread upon some clean straw. The stools and urine of the infant should be promptly removed from the room. The doors and windows should remain shut at night - time or when cold winds blow. At another times, they should be kept open to allow free ventilation. If these instructions be observed, the

danger may be minimised of the mother contracting the diseases of the làying - in room.

रसाञ्जनाम्भोधरदारुपीताभूनिम्बभल्लाततिलैः कषायः।
क्षौद्रान्वितश्चञ्चललोचनानां नानाविधानि प्रदराणि हन्ति॥ ४६॥

Pradara haro yogaḥ

A formulation which cures Menstrual diseases (Leucorrhoea - Dysmenorrhea - Menorrhagia - Metrorrhagia and other morbid uterine discharges)

Rasauta - E - Extract of Indian Berberis - L - Extractum Berberis, *Nāgarmothā* - L - Cyperus scariosus R. Br - F - Cyperaceae, *Dārūhaldī* - E - Indian berberry - L - Berberis species - F - Berberidaceae, *Cirāyatā* - E - Chireta - L - Swertia chirata (Buch - Ham) - F - Gentianaceae, *Bhilāvā* - E - The Marking - nut tree - L - Semecarpus anacardium - Linn - F - Anacardiaceae, *Kālā Tila* - Black Tila - E - Black Gingelli - Black sesame - L - Sesamum indicum Linn - F - Pedaliaceae - decoction *(Kvātha)* of the all equal parts of the above mentioned ingredients if drunk by adding honey *(Madhu)* alleviates all types of *Pradara roga (Vātika, Paittic, Ślaiṣmika* and *Sannipātic*) - Menstrual diseases - Leucorrhoea - Dysmenorrhea - Menorrhagia - Metrorrhagia and other morbid uterine discharges of the young women having roving eyes.

It means, drinking of the above decoction regulates all types of Menstrual discharges found in the charming young women those have beautiful roving eyes. [3/46]

COMMENT

According to Cakradatta—

दार्व्यादिक्काथः

दार्वीरसाञ्जनवृषाब्दकिरातबिल्वभल्लातकैरवकृतो मधुना कषायः।
पीतो जयत्यतिबलं प्रदरं सशूलं पीतासितारुणविलोहितनीलशुक्लम्॥ ७॥

Dārvyādi kvātha

Dārvī (dāruharidrā), rasāñjana, vāsā, musta, kirātatikta, bilva, bhallātaka and *kumuda* - decoction of these mixed with honey should be taken. It alleviates all types of severe and painful *pradara*. [7]

Cakradatta, Asṛgdara, page 524-525, 7.

How Bhallātaka seeds are corrected.

Ripe fruits of *Bhallātaka* (Samecarpus Anacardium) should be thrown into water. These amongst them that sink should be taken. These should be rubbed with brick dust and washed with warm water.

Pradara

The general symptom of this disease is the discharge of foetid secretions from the Vagina, accompanied by pains and langour of body. That variety of the ailment in which the discharge consists of a slimy and whitish fluid mixed with raw juice and looking like water in which meat has been washed, is regarded as *Kafa* - born. That in which the discharge is yellow, or blue, or dark, or red in colour, hot, gushing, and accompanied by slight pains, is regarded as *Pitta* born. That in which the discharge looks dry, (or unoily), and is red in hue, and mixed with forth, resembles water in which meat has been washed, and is accompanied by piercing pains, is regarded as *Vāyū* born. In that variety of the disease which is born of all the Faults, the discharge that takes place has the colour of honey, or *ghee* or yellow orpiment. It resembles the marrow in appearence, and has the smell of a corpse. This variety of the disease is incurable. If a woman affected by this disease loses blood and strength, if the discharges be copious and frequent, and if thirst and fever and other ailments supervene, her condition is regarded as hopeless.

Pradara seems to be a general name for Leucorrhoea, Menorrhagia, and Dysmenorrhoea. That which is regarded as *kafa* - born variety corresponds with Leucorrhoea. When the discharge is copious and consists of blood, it is called Menorrhagia. If the discharge of blood be scanty and irregular, it corresponds with Dysmenorrhoea.

It is a harmless preparation if taken in proper dose even in the most delicate women but if any reaction occur due to idiosyncrasy it's use should be stopped immediately. Bhallataka (Samecarpus Anacardium) is contraindicated in patients having *pattic prakṛti.*

भुवनत्रितयेऽपि निस्तुले कुशमूलं प्रदरं विनाशयेत्।
कलिकल्मषनाशनोचितं विमलं शालिजलेन सेवितम्॥ ४७॥

Pradare Kuśamūla prayogaḥ

Use of root of Kuśa - L - Eragrostis cynosuroides Beauv - Syn - Desmostachya bipinnata Stapf - F - Gramineae in Pradara roga (Menstrual diseases - Leucorrhoea acute and chronic and also mixed with traces of blood).

Oh *Ratnakalā!* The most excellent woman in all the three worlds. Root of *Kuśa* (an eradicater of all the sins of Iron age) - L - Eragrostis cynosuroides Beauv - Syn - Desmostachya bipinnata Stapf - F - Gramineae if taken alongwith rice water (rice wash of cleaned *Śāli Cāvala* - E - Rice - L - Oryza sativa Linn - F - Gramineae), cures *Pradara roga* (Menstrual diseases - Leucorrhoea acute and chronic and also mixed with traces of blood). [3/47]

COMMENT

According to Cakradatta—

कुशमूलप्रयोगः
कुशमूलं समुद्धृत्य पेषयेत्तण्डुलामम्बुना।
एतत् पीत्वा त्र्यहान्नारी प्रदरात् परिमुच्यते॥ ९॥

After taking out the root of *kuśa* one should pound it with rice water. By taking it in morning for three days the woman is relieved of *pradara*. [9]

Cakradatta, Asṛgdara, page 525, 9.

उरुबुककुशकाशगोक्षुराणां कनकलते ललिताकृते स्त्रि मूलैः।
शृतमिदमपहन्ति दुग्धमिन्दुद्युतिमुखि गर्भवतीजनस्य शूलम्॥ ४८॥

Garbhiṇī śūlaharaḥ kaṣāyaḥ

The decoction which relieves pain in pregnant women.

Oh beautiful faced woman having narrow waist and bright like a moon. The milk boiled with the paste *(Kalk)* of roots of *Eraṇḍa* - E - Castor oil plant - L - Ricinus communis Linn - F - Euphorbiaceae, *Kuśa* - L - Eragrostis cynosuroides Beauv - Syn - Desmostachya bipinnata Stapf - F - Gramineae, *Kāsa* - E - Thactch grass - L - Saccharum spontaneum Linn - F - Gramineae, and *Gokharū* - E - Small Caltrops - L - Tribulus terrestris Linn - F - Zygophyllaceae - relieves pain in pregnant women *(Garbhiṇī)*. [3/48]

COMMENT

According to Cakradatta—

कुशादिक्षीरम्
कुशकाशोरुबूकाणां मूलैर्गोक्षुरकस्य च।
शृतं दुग्धं सितायुक्तं गर्भिण्याः शूलनुत् परम्॥ ८॥

Kuśādi kṣīra

Milk processed with roots of *kuśa, kāśa, eraṇḍa* and *gokṣura* and taken with sugar alleviates pain during pregnancy. [8]

Cakradatta, Treatment of Strī roga (women's diseases during pregancy and puerperium), page 537, 8.

सुन्दरि कामिनि मंगलमूर्ते यौवनशालिनि निर्मलवृत्ते।
शाम्यति सत्वरमेव विशालामूलविलेपनतस्तनपीडा॥ ४९॥

Stana rogaharo Lepaḥ

A plaster (Lepa) to remove pain in breasts.

Oh noble charactered beautiful young lady *Ratnakalā* having pleasing physique. Plastering the paste of root of *Indrāyaṇa* - E - Colocynth - L - Citrullus colocynthis Schrad - F - Cucurbitaceae relieves the pain in breasts very soon. [3/49]

COMMENT

Lepa - implies plasters applied moist and cold to the skin.

According to Cakradatta—

स्तनपीडायां लेपद्वयम्
विशालामूललेपस्तु हन्ति पीडां स्तनोत्थिताम्।
निशाकनकफलाभ्यां लेपश्चापि स्तनार्त्तिहा॥ ६०॥

The paste of *viśālā* root alleviates pain of breasts. Similarly does that of *haridrā* and *dhattūra* fruit. [60]

Cakradatta, Strī Roga, page 543, 60.

अशुभेषु गदेषु भीरुमुख्ये सखि। सर्वेश्वर एव सेवनीयः।
सगुणो निरपत्यताकुठारः पवमानो द्विषदन्तकार्तिहारी॥ ५०॥

Sarveśvara rasa prayogaḥ.

Use of Sarveśvara rasa (as described in other texts Bhaiṣajya Ratnāvali and Śārṅgadhara - Saṁhitā etc).

Oh fearful natured *Ratnakalā!* In the disgraceful diseases like *Kuṣtha* (Leprosy) etc *Sarveśvara Lauha* should be used. It possesses many qualities. It is good for protecting pregnancy, a dire enemy of diseases of *Vāta* (which can expel foetus out from womb) and even a saver from untimely death. [3/50]

COMMENT

This formula is really a master of all. But in different texts the ingredients of this formula differ and many formulations by this name are found. For it refer to different chapters of *Gulma roga* (Abdominal and other internal Tumers), *Kuṣtha* (Leprosy) and *Vātarakta* (Rheumatism) - Inflammation of joints - gout.

According to Śārṅgadhara - Saṁhitā—

अथ कुष्ठादौ सर्वेश्वरो रसः —

शुद्धं सूतं चतुर्गन्धं पलं यामं विचूर्णयेत्॥ १९४॥
मृतताम्राभ्रलोहानां दरदस्य पलं पलम्।
सुवर्णं रजतं चैव प्रत्येकं दशनिष्ककम्॥ १९५॥
माषैकं मृतवज्रं च तालं शुद्धं पलद्वयम्।
जम्बीरोन्मत्तवासाभिः स्नुह्यर्कविषमुष्टिभिः॥ १९६॥
मर्द्यं हयारिजैर्द्रावैः प्रत्येकेन दिनंदिनम्।
एवं सप्तदिनं मर्द्यं तद्गोलं वस्त्रवेष्टितम्॥ १९७॥
वालुकायन्त्रगं स्वेद्यं त्रिदिनं लधुवह्निना।
आदाय चूर्णयेच्छ्लक्ष्णं पलैकं योजयेद्विषम्॥ १९८॥
द्विपलं पिप्पलीचूर्णं मिश्रं सर्वेश्वरो रसः।
द्विगुञ्जो लिह्यते क्षौद्रैः सुप्तिमण्डलकुष्ठनुत्॥ १९९॥
बाकुची देवकाष्ठं च कर्षमात्रं सुचूर्णयेत्।
लिहेदैरण्डतैलाक्तमनुपानं सुखावहम्॥ २००॥

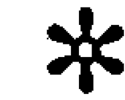
One pala of purified *sūta* and four *palas* of purified *gandhaka* are rubbed together for one *yāma* (three hours) and *kajjalī* prepared. To this are added one pala each of *bhasmas* of *tāmra, abhraka, loha* and *darada*, ten *niṣkas* of *suvarṇa* and *rajata*; one *māṣa* of *vajra bhasma*, two *palas* of purified *tālaka* - are all macerated for seven days, one day in each of the juices of *jambīra, unmatta, vasā, snuhī, arka, viṣamuṣṭī* and *hayāri*. The paste is made into a ball, covered over with cloth and mud plaster and dried. Later the ball is kept inside *vālukāyantra* (sand bath)

and cooked over mild fire for three days, later taken out and mixed with powder of one *pala of viṣa (vatsanābhi)* and two palas of *pippali* and stored. Used in *doses* of two *guñjās* each with honey this recipe known as *Sarveśwara rasa*, cures *supti* (aneasthetic patches on skin) and *maṇḍala kuṣṭha* (a variety of leprosy). It can even be used with powder of one *karṣa* each of *bākucī* and *devakāṣṭha* along with eraṇḍa taila with great benefit. [194-200]

Śārṅgadhara - Saṁhitā, Section II, Ch. XII, Purification and Preparation of Mercurials, page 175-176, 194-200.

Iti Śrimallolimbarāja viracite Camatkāra Cintāmaṇau vividha roga pratīkāro nāma tṛtīyo vilāsaḥ.

Thus ends the third Chapter Treatment of various diseases written by Lolimbarāja.



Chapter - IV

TREATMENT OF DISEASES

BEGINNING WITH PHTHISIS - CONSUMPTION - WASTING

अथ चतुर्थो विलासः

ATHA CATURTHO VILĀSAḤ

TATRA PRATHAMAM PRASTĀVANĀ -

In the beginning an introduction.

माणिक्यावलिविलसत्पदारविन्दे
सानन्दे बहुलरुजां श्रुताश्चिकित्साः।
अल्पानां किमिति कृशेशृणोषि न त्वं,
विक्रीते करिणि किमंकुशे विवादः ॥ १ ॥

Oh smiling thin wasted beautiful woman! your lotus like feet are adorned with chiming anklets fitted with shining gems. You have listened the treatment of many diseases like fever etc. Now the remaining description of some of the not described diseases is very short. Why are you not paying your attention to listen the rest? Because when the elephant has been sold then there should be no dispute in settling the price of it's iron hook. [4/1]

COMMENT

This verse shows that due to the boon of Goddess *Saptaśṛṅgī* the poet *Lolimbarāja* with his untiring written verses wants to describe treatment of all the diseases but tender *Ratnakalā* seems to be tired of hearing. So she wants rest.

अयि सुन्दरि सुन्दरानने रुचिरापांगतरंगलोचने।
नवनीतमधूपलाशनादुडुराजोऽपि भवेत्क्षयक्षयः ॥ २ ॥

Kṣaya roga cikitsā

Treatment of Consumption - Wasting - (Kṣaya) - Yakṣama - Phthisis.

Use of honey *(Madhu)*, Crystalline form of sugar *(Miṣrī)* and butter *(Makkhan)* in *Kṣaya Roga* - Consumption - Wasting - Phthisis.

Oh! beautiful woman! Oh having a smiling and charming face! Oh! having the beautiful mischievous twinkling eyes which are looking more attractive due to their red thread like vascular zones. By licking the preparation made from the mixture of *Makkhan* (butter), *Miṣrī* (Crystalline form of sugar) and *Madhu* (honey) *Kṣaya Roga* - Phthisis - Consumption - wasting may be relieved.

Phthisis may be relieved by licking the mixture prepared from butter, crystalline form of sugar and honey. The above mixture even relieved the moon attacked by Phthisis. There may be no doubt in curing the patient of wasting by taking aforesaid mixture. It is a well established scriptural fact. [4/2]

COMMENT

It is recommended by the physicians as a vehicle butter mixed with honey or *ghee* and honey should not be mixed in equal quantity.

In the other words honey and butter or honey and clarified butter *(ghee)* should be mixed together in unequal quantity. It is recommended by the learned physician for the vehicle used in any mixture.

According to Cakradatta—

शर्करामधुसंयुक्तं नवनीतं लिहन् क्षयी।
क्षीराशी लभते पुष्टिमतुल्ये चाज्यमाक्षिके ॥ १६ ॥

One suffering from wasting regains corpulence by taking butter mixed with sugar and honey or *ghee* and honey mixed together in unequal quantity. [16]

Cakradatta, Yakṣmā, page 126, 16.

Kṣaya Roga

Phthisis - Consumption

Suppression of the urgings of stools and urine, excessive fasting, excessive virility, wrestling with a stronger person, irregular meals, at irregular hours, and similar other practices which lead to a waste of the ingredients of the body, produce this

disease. Chronic hemorrhage, if neglected, leads to Phthisis and Consumption. When all the three faults, viz., vāyu, pitta and kafa being excited, obstruct the juice bearing ducts, the result is the gradual decay or waste of blood, flesh, adeps, bones, marrow, and semen for want of proper nourishment. In excessive sexual indulgence, the semen becomes exhausted, and the other ingredients of the body, in their attempt to repair the exhaustion, become themselves weakened and wasted. This waste and decay of the ingredients of the body is called Consumption or Phthisis.

Incubatory Symptoms

Difficulty of breathing, or Asthma, pain in every part of the body, secretion of phlegm, dryness of the palate, vomiting, weakness of the digestive fire, a sense of inebriation, inflammation of the schneiderian membrane with loss of the sense of smell, whiteness of the eyes, hankering after food and sexual indulgence & C. manifest themselves before an attack of consumption.The patient generally dreams during sleep, of being attacked by insects, birds and beast of prey, or as if standing on heaps of hair, ashes, and bones, or sees visions of lakes and tanks wholly dried up. He also dreams as if falling down from mountains, and of meteors and luminous bodies dropping down from the firmament.

Developed Symptoms

When the disease is developed, the symptoms are catarrh or cold in the nose, cough, hoarseness of voice, disgust for food, contraction and pains in the sides, headaches, fever, excessive heat in the shoulders, debility of the body, vomiting of blood and purging. Amongest these, hoarseness of voice, and contraction and pain in the sides and shoulders, are due to excited bāyū, fever, heat of the body, purging, and discharge of blood, to excited pitta, headaches, disgust for food, cough, catarrh or cold in the nose, and debility of the whole body, are due to excited kafa. The particular fault which becomes more excited then the others discovers its own symptoms in a more mixed degree.

सुतनो। सुतनोस्त्वमौषधं सकलं वेत्सि परन्तु वच्म्यहम्।
त्रिफलाजनितः कषायकः सहितो गुग्गुलुना व्रणं जयेत्॥ ३॥

Atha Vraṇa pratīkāramāha

Remedy of Vraṇa Roga - Sores.

Treatment of Wounds - Ulcer - Sores.

Oh *Ratnakalā!* You know all the treatment for the diseases of tender natured people. Even then I tell you. Drinking of decoction of *Triphalā* - Powder of *Harrae* - E - Myrobalans - Chebulic Myrobalans - L - Terminalia chebula Retz - Terminalia citrina Roxb - F - Combretaceae, Powder of *Bahedā* - E - Beleric Myrobalans - Beddanut - L - Terminalia belerica Roxb - F - Combretaceae, Powder of *Āmvalā* - E - Emblic Myrobalan - Indian gooseberry - L - Phyllanthus emblica Linn - Emblica officinalis Gaertn - F - Euphorbiaceae - mixed with Purified *Guggulu* - E - Indian Bdellium - L - Balsomodendron mukul Hook. ex. stocks - F - Burseracae cures *Vraṇa Roga* (disease of wound) - Sore - Ulcer. [4/3]

COMMENT

The decoction of *Triphalā* should be taken orally - by mixing 4 Rattīs (8 grains) of purified *Guggulu* at a time. It is an ordinary dose recommended by the learned physicians.

According to Cakradatta—

व्रणे त्रिफलागुग्गुलुः

ये क्लेदपाकस्त्रुतिगन्धवन्तो व्रणा महान्तः सरुजः सशोथाः।
प्रयान्ति ते गुग्गुलुमिश्रितेन पीतेन शान्तिं त्रिफलारसेन॥ ७१॥

Triphalā guggulu

The wounds which are large, painful, oedematous and have moisture, suppuration, discharge and foul odour subside after intake of *triphalā* decoction mixed with *guggulu*.

Cakradatta, Vraṇa śotha (Treatment of inflammation) page 367, 71.

Vraṇa - Sore

An open sore which follows when an inflammatory swelling suppurates is called *Vraṇa*. Before suppuration sets in, the symptoms of the swelling are mild heat, hardness, mild pain, and uniformity of complexion with the body. During the process of suppuration considerable stinging pain is complained of, the part

being very tender. Heat and burning sensation also increase and it becomes puffed up like a leathern bag filled with air. The patient becomes restless. Fever, thirst, and disgust for food supervene. After suppuration, the pain decreases, the swelling abates, the colour becomes red, the covering skin contracts, and cracks appear. If pressed, the swelling sinks showing that pus is formed within. Pricking pain and constant itching are also felt. After the swelling bursts, or is opened and pus is let out, a continuous foetid discharge, not copious, takes place, throbbing pains continue, while the patient sometimes feels that he is being pierced with needles. Sores are then devoloped. Sometimes, at this stage, thirst, swoons and fever supervene.

Purification of Guggulu

The *Guggulu* seperated from dirt and grit is beaten on a stone with a little *Ghee* (Clarified butter) becomes pure. For its purification some prefer to boil it with *Triphalā* and strain through a linen to seperate grit and dirt and then again boiling till it solidifies and then beating it on a stone with a little *ghee* up to fifty to hundred strokes.

मदनज्वरकारिनामधेये श्रृणु सद्वेणि सुवाणि वर्णिनि त्वम्।
प्रपिबन् समधूदकं प्रभाते गणनाथोऽपि भवेत् किलास्थिशेषः ॥ ४ ॥

Sthūlatvaharo Yogaḥ

The formulation which reduces obesity.

Oh *Ratnakalā!* superb among beautiful women decorated with long braided hair on the head which creates passion even in God of love (Cupid) and having sweet voice. If Lord *Gaṇeśa*, the oldest patient of obesity begins to drink syrup of honey on every morning he will be reduced to skeleton after losing all his fat. What to say of other fatty patients. [4/4]

COMMENT

It is an efficient formula. By describing the case of Lord *Gaṇeśa* it proves that it can cure even chronic patients of obesity.

According to Cakradatta—

मधूदक-मण्डप्रयोगौ

प्रातर्मधुयुतं वारि सेवितं स्थौल्यनाशनम्।
उष्णमन्नस्य मण्डञ्च पिबन् कृशतनुर्भवेत्॥ ३ ॥

Water added with honey and taken in the morning destroys obesity. One taking hot rice - scum becomes physically thin.

Cakradatta, Sthaulya (obesity), page 309, 3.

Suitables in obesity

पथ्यम्

श्रमचिन्ताव्यवायाध्वक्षौद्रजागरणप्रियः ।
हन्त्यवश्यमतिस्थौल्यं यवश्यामाकभोजनः ॥ १ ॥
अस्वप्नञ्च व्यवायञ्च व्यायामं चिन्तनानि च।
स्थौल्यमिच्छन् परित्यक्तुं क्रमेणातिप्रवर्द्धयेत्॥ २ ॥

One interested in physical and mental exercises, sexual intercourse, wayfaring, use of honey and vigil and keeping on diet of barley and *śyāmāka* destroys even the advanced obesity. One desirous of being freed from obesity should gradually increase the use of non - sleeping, sexual intercourse, physical exercise and mental work. [1-2]

Cakradatta, Treatment of Sthaulya (obesity), page 309, 1-2.

According to *Vaidya Jīvanam-*

Remedy of Obesity.

Oh *Ratnakalā!* You are an appreciator of beauty! Your actions excite the *Kāma Jvara* (fever due to excessive lust) and feeling of sensual enjoyment in a love sick. The drinking honey *(Madhu)* mixed with cold water *(Śital Jala)* in the every morning causes decay of fat up to such condition that even deity *Gaṇeśa* who is famous for his fattish constitution will remain like a skeleton by adopting the above mentioned measure. What can be said for others?

In fact by drinking every morning honey mixed with cold water makes the body lean. That is to say if the fat of the body decreases, the man becomes thin.

The principal treatment consists in the adoption of above mentioned measure that will dry the system and make the body lean. Above described remedy is best to cure obesity.

Vaidya Jīvanam, 4/5.

Medo - Roga - obesity

Medo-roga or obesity is characterized by excessive development of the bodily fat. It is generally called corpulence. Want of physical exercise or sleep at a time, and such foods as foster *kapha* are generally responsible for obesity. During sleep at day time the food instead of being properly digested, becomes transmuted into a raw juice that is sweet in taste. From the oily element of this raw juice results an increase of the adepose tissues and bodily fat which characterizes obesity or *medo-roga*. In consequence of the extra ordinary increase of adeps the juice - bearing and the blood bearing ducts become obstructed. The result is that the other ingredients of the body derive no nourishment, only the adeps increases beyond measure and leads to such obesity as to make the owner entirely incapable of every kind of exertion or locomotion. A remarkable form seen occasionally is acute obesity in which as much as seventy pounds in weight may be gained in six or eight months. Short breaths, thirst, swoons, excessive sleep, sudden obstruction in breathing, stupefaction of the body, excessive hunger, copious perspiration, a foetid smell of the body, and loss of strength and sexual capacity are some of the symptoms that accompany obesity. In some cases there is marked weakness of the heart.

After - Consequences of the Excessive Increase of Adeps.

When the adeps increase excessively, all the 'Three faults' become excited and suddenly bring about diseases as pimples and eruptions of the kind that appear in *Prameha*, as also fever, fistula in ano, and other terrible ailments, and generally terminates the case fatally.

सदये सदये सरोजराजीरजसोरोजगिरौ विराजमाने।
सुभगे सुभगे कृशस्य पुंसस्तिलकोंगुष्ठकृतोऽतिपुष्टिहेतुः ॥ ५ ॥

Puṣṭikaro yogaḥ

A formula which improves health.

Having large beautiful developed breasts adorned with pollen lotus flower which have fallen from the garland of lotus flowers worn around the neck, the most benevolent, renowned and sovereign lady *Ratnakalā!* Even a person lean and thin like a

thumb can become healthy and stout by using the bark of *Tilaka flower tree - Tilaka puṣpa* - L - Flower of Wendlandia exerta D. C. - F - Rubiaceae. [4/5]

COMMENT

In olden times ladies used to adorn their breasts by making artful lines on their breasts with *Candana* - paste of Sandal wood, *Keśara* (paste of Saffron), *Kastūrī* (paste of musk) and other similar materials. Large beautiful breasts those were scented with the smearing of musk alongwith the decoration done on the breasts by painting beautiful variously coloured out lines of flowers and leaves to conquer a lustful in copulation by her suitable body was very common in Mediaeval period. The author points towards the same custom. But here the decoration is natural formed by lotus pollen which have fallen from the garland worn around the neck.

कान्ते मृणालवलये ललिते सुलास्ये-
त्रैलोक्यशालिनि रसालरसालचित्ते।
शोफं किरातकमहौषधयोः कषायो-
दूरीकरोति रघुनाथ इवारिवीरम् ॥ ६ ॥

Śopha pratīkāropāyah

Treatment of Oedema (Śopha)

Oh *Ratnakalā*! Adorned with bracelets of lotus stalk. Decoction made from *Cirāyatā* - E - Chireta - L - Swertia chirata (Buch- Ham) - F - Gentianaceae and Sontha - E - Dry Zingiber - Ginger - L - Zingiber officinale Roscoe - F - Zingiberaceae cures Oedema *(Śopha)* in the same way as *Rāma* destroys his brave and powerful enemy *Rāvaṇa*. [4/6]

शृणु पद्मिनि। पद्मिनीद्युते भुवि पद्मोपमिते सपद्मके।
सगुडं दधि सेवितं तृषं पवमानप्रभवां नियच्छति ॥ ७ ॥

Vātajatrṣānāśano yogaḥ

A formula which cures thirst caused due to Vāta.

Beautiful like a lotus and wearing ornaments made from lotus flower, Oh *Ratnakalā!* Your beautiful body structure is like a *Padminī mistress* (A woman of the first of the four classes into which writers on erotical science divide women). Taking *Guḍa*

(Jaggery) with *Dahī* (Curd) quenches thirst *(Pipāsā)* caused by *Vāta.* [4/7]

COMMENT

According to Cakradatta—

तृष्णा-चिकित्सा

Treatment of Tṛṣṇā (polydipsia)

योगत्रयम्

तृष्णायां पवनोत्थायां सगुडं दधि शस्यते।
रसश्च बृंहणः शीतो गुडूच्या रस एव च॥ १॥

In polydipsia caused by *vāta* curd with jaggery is useful and so are the meat-soups which are cold and bulk-promoting, and the juice of *guḍūcī.* [1]

Cakradatta, Tṛṣṇā, page 161, 1.

Tṛṣṇā Roga. (Thirst)

The *Vāyū* excited by fear, excessive toil, loss of strength, and nervous excitements, while the *pitta* excited by pungent and sour food, by wrath, by fasts, and other causes, produce thirst. The water bearing ducts being all vitiated by the excited *Vāyu* may also cause it. Before an attack the palate, the throat, the lips, and the mouth become dry. A burning sensation is felt all over the body and there may appear even delirium, swoons, and vertigo. Thirst is of seven kinds according as it is due to 1. *Vāyu*, 2. *Pitta*, 3. *Kapha*, 4. wounds, 5. waste, 6. undigested food and 7. food staff.

कामकेलिचतुरे मनोहरे पीवरोरु मधुराधराधरे।
मेघनादरजनीरसो बुधैरीरितो विषविनाशकारकः॥ ८॥

Viṣāpaharaṇa vidhiḥ -

A way to remove poison.

Oh *Ratnakalā!* Competent in sexual ways which increase desire for copulation, attractive, having fleshy thighs, and adorn with sweet lips. The powder of *Haldī* - E - Turmeric - L - Curcuma longa Linn - F - Zingiberaceae if taken mixed with juice of *Caulāī* - E - Prickly Amaranth - L - Amaranthus spinosus Linn - F - Amaranthaceae eliminates poisonous ill effects. [4/8]

COMMENT

Viṣa Cikitsā

(Poisons and their treatment)

Generally speaking, Poisons are of two classes, viz, those derived from animated creatures and those which are obtained from inanimate objects. The root of particular vegetables, or their tubers or leaves, or flowers, or fruits, or barks, or exudation, or expressed juice, or pith, or such mineral as *Dārmuj* and arsenic, are poisons that are of inanimate origin. The poison of scorpions, and other animals belongs to the other class.

The Different Symptoms of Inanimate Poisons.

Amongst Poisons of inanimate origin, if it is the Poison of roots that has entered the body, one feels as if one has been be laboured with sticks or clubs. Besides such pain and stiffness, the other symptoms are delirium and loss of consciousness. The Poison of leaves causes tremors and difficulty of breathing. The Poison of fruits causes swellings in the testicles burning of the body, and disgust for food. The Poison of flowers causes vomiting, flatulence, and swoons. If one takes the Poison of barks, of exudations, or of piths, a bad odour issues from the mouth. The skin becomes rough; a severe headache is felt; and phlegmonous secretions take place. The Poison of the milky juice froth to issue out of the mouth. Its other symptoms are heaviness of the body and purging. Mineral Poisons cause pain in the heart or the cardiac region, a burning sensation in the palate, and swoons. Many of these Poisons are not productive of immediate death. Causing diverse kinds of ailments, they bring about death after some time.

The Symptoms of Animate Poison.

Amongest Poisons having their orgin in animated creatures the symptoms of that which belongs to hooded snakes are that the bitten part becomes dark, and the person bit is afflicted by diverse sufferings brought about by the excited Wind. As regards snakes which have circular spots on their body, their Poison produces other effects. The part bitten becomes yellow. A soft swelling appears. Diverse kinds of afflictions appear which are generated by the excited Bile. When snakes will have long strips on their bodies bite a person, a hard, slimy, and pale

swelling appears on the part bitten. Oily and thick blood issues from the puncture. Diverse afflictions caused by excited Phlegm also appear. Persons suffering from indigestion, those whose Bile has been vitiated, those who are weakened by exposure to the sun, children, old men, those who are hungry, those who are weak and have sores those who have Diabetes, those who have Leprosy, women during the state of pregnancy, and persons whose bodies have dried up, when bitten by a snake, are soon reduced to the last straits.

रतिकेलिकलाकुशले ललने विमले मलयाचलतुल्यकुचे।
अमृतव्रतती रुबुतैलयुता शमयेदनिलास्रमुदारतरम्॥ ९॥

Vātarakta pratīkāramāha.

Treatment of Vātarakta (Rheumatism - inflammation of joints - gout).

A medicament for Rheumatism - inflammation of joints - gout.

Oh *Ratnakalā!* skilled in sexual union, clean, scented and cool like air of *Malaya* hills and having the hard developed and large beautiful breasts like the *Malayācala* mountain. Decoction *(Kvātha)* of *Guḍucī* - E - Tinospora - L - Tinospora cordifolia (Willd) Miers - F - Menispermaceae if taken orally mixed with *Renḍī ke Taila* - E - Castor seed Plant oil - L - Ricinus communis Linn - F - Euphorbiaceae relieves severe *Vātarakta* - severe Rheumatism - inflammation of joints - gout. [4/9]

COMMENT

According to Cakradatta—

गुडूच्याः षट् प्रयोगाः
घृतेन् वातं सगुडा विबन्धं पित्तं सिताऽऽढ्या मधुना कफञ्च।
वातासृगुग्रं रुबुतैलमिश्रा शुण्ठ्याऽऽमवातं शमयेद् गुडूची॥ ९॥

Guḍūcī (alone) pacifies *vāta* when taken with *ghee,* constipation with jaggery, pitta with sugar, *kapha* with honey, severe *vātarakta* when mixed with castor oil and *āmavāta* when mixed with *śuṇṭhī.* [9]

Cakradatta, Vātarakta, page 216, 9.

The above verse is also quoted by author of Bhaiṣajya ratnāvali.

According to Caraka-Saṁhitā—

वायुर्विवृद्धो वृद्धेन रक्तेनावारितः पथि॥ १०॥
कृत्स्नं संदूषयेद्रक्तं तज्ज्ञेयं वातशोणितम्।

Besides, due to injury and nonevacuation when blood is affected and the person indulges in food consisting of astringent, pungent, bitter, little and rough items; fasting, journey on carts carried by horses and camels, sporting in water, jumping, leaping; excessive travelling on foot in hot season, sexual intercourse and suppression of urges the aggravated *vāta* having been obstructed in its passage by aggravated blood affects the entire blood. This is known as *vātaśonita* having synonyms as *khuḍa*, *vātabalāsa* and *āḍhyavāta.*

Caraka - Saṁhitā, Ch. XXIX, Chikitsāsthānam, page 487, 10-11.

Vātarakta (Acute Rheumatism)

When food goes into the stomach, it at first produces a watery substance called *Rasa*, generally called *Anna-rasa*. It is this *Rasa* that is subsequently transformed by process of metabolism into blood, flesh, and the other ingredients of the body. The useless portion, which is not converted into *Rasa*, becomes *kitta* or stools and urine.

"Other views as to the nature of Rheumatism are the metabolic or chemical that it depends upon a morbid material produced with in the system in defective processes of assimilation." Osler.

Milk and fish or such other foods as are inharmoniously combined or are composed of hostile ingredients, also foods that are very oily, excessive indulgence in sexual pleasures, physical exercises, swimming and such practices as may produce exhaustion and bring about loss of appetite, on the other hand, total abstention from locomotion of every kind and similar acts excite the *vāyu*, and drive, the unassimilated food juice of the *Āmāśaya* into joints of the body, which are the seats of *kapha*. Thus vitiated by the *vāyu*, this accumulation of food-juice produces acute rheumatism *(Vātarakta).*

General langour or debility of the body, disgust for food, thirst, lethargy, heaviness of the limbs, fever, indigestion, and swellings are the general symptoms of this disease.

Acute Rheumatism is generally very painful. Swellings appear, in the hands, the feet, the head, the ankles, the waist, the knees, the thighs, and generally, in all the joints. These places, in which the vitiated food juice accumulates, become subject to piercing pains. Loss of appetite, watery secretions from the mouth and from the nose, loss of energy, loss of taste in the mouth, burning of the skin, copious or scanty urine, deep-seated pain and hardness of the abdomen, sleep at day-time but want of it at night, thirst, vomiting, vertigo, swoons, pain in the chest, constipation, dulness of the body, rumbling noise in the stomach, obstruction of the intestines or a sluggish condition of the bowel also manifest themselves.

लशुनजीरकगन्धकसैन्धवत्रिकटुरामठचूर्णमिदं समम्।
जयति निम्बुरसेन विसूचिकां हृदयहारिविहारिणि वत्सले॥ १०॥

Visūcikā haro yogaḥ

A formula to cure cholera - Gestro enteritis.

Treatment in Visūcikā (Haijā) - Cholera.

Treatment of Gestro enteritis - Cholera.

Oh attractive and charming beloved *Ratnakalā!* having pleasure in walking. *Laśuna* - E - Garlic - L - Allium sativum - Linn - F - Liliaceae, *Jīrā* - E - Cumin seed - L - Cuminum cyminum Linn - F - Umbelliferae, *Śuddha Gandhaka* - Purified Sulphur, *Saindhā namaka* - E - Powder of rock salt - E - Chloride of Sodium (A kind of rock salt found in the Sindhu territary) - Bay Salt - Sodium chloridum, *Sonṭha* - E - Dry Zingiber - Ginger - L - Zingiber officinale Roscoe - F - Zingiberaceae, *Marica* - E - Black pepper - L - Piper nigrum - Linn - F - Piperaceae, *Pīpala* - E - Long pepper - Dried catkins - L - Piper longum Linn - Cavica roxburghii - F - Piperaceae and *Hīnga* - E - Asafoetida - L - Ferula narthex Boiss - F. alliacea Boiss - Ferula foetida Regel - F - Umbelliferae - all equal quantities of the above mentioned ingredients are powdered, pounded with juice of *Nībū* - E - Lime Juice - L - Citrus medica var. acida - F - Rutaceae and rolled into pills. These pills if taken orally alleviates *Visūcikā* - Gestro enteritis atonce. It is a famous formulation. [4/10]

COMMENT

According to Aṣṭāṅga Hṛdayam—

विविधैर्वेदनोद्भेदैर्वायुवादिभृशकोपतः ॥ ७॥
सूचीभिरिव गात्राणि विध्यतीति विसूचिका।

Profound aggravation (increase) of *vāyu (vāta)* and other *doṣas*, causing different kinds of troubles, the person experiences pain as though being pricked by needles, hence this disease is called *viśūcikā*. [7]

Aṣṭāṅga Hṛdayam, Sūtra Sthāna, Chapter 8, page 125, 7.

Visūcikā

Visūcikā is included in general ailment of indigestion by the *Hindus*. The contagious character of this disease is so great that if a single person happens to be attacked by it, the disease spreads rapidly amongest the inhabitants of the locality in the form of an epidemic. On account of the serious character of *Visūcikā* it has now come to be regarded as a distinct disease and is therefore taken up separately.

Causes of the Disease

Excessive rains, damp, close and foul air, excessively heat, impure water, air, excessive labour, irregular diet, mental shocks caused by terror, sorrow and grief, residence in a thickly populated quarter, debility of the body, night - keeping, havecome to be considered as causes which lead to an attack of *Visūcikā*. According to the bacteriological theory a kind of minute organism produces cholera.

When cholera does not supervene an attack of Diarrhoea, debility, tremors, paleness of the countenance, pain in the upper part of the abdomen, synchronism, headache, and swimming of the head, manifest themselves as the premonitory symptoms.

General Symptoms

Simultaneous vomiting and purging are the ordinary symptoms of this disease. The first few stools resemble those of diarrhoea, while in the vomited matter indigested food is found. The stools soon become watery, like decoctions of barley or rice, or water mixed with rotton gourd and smell rotten fish. Sometimes the colour of the stools may be red. The vomited matter is also watery. There is pain in the stomach; the urine is generally suppressed; gradually the eyes sink; the lips become blue; the

nose becomes prominent; the hands and feet become cold and contracted; cramps appear in the arms and legs; the finger tips shrink as if they were in water; the body becomes bloodless, and covered with sweat; the pulse becomes weak and cold, and yet at the same time quick; gradually becoming imperceptible. Hiccup, excessive thirst, unconciousness, delusions, delirium, fever, burning sensation within, hoarseness or total suppression of voice, restlessness, sleeplessness, tossing of the head on the pillow, pain in the head, noises within the ear, diverse kinds of optical illusions, coldness of the tongue, coldness of the breath, contraction of the lips and consequent exposure of the teeth, and similar other symptoms soon appear.

त्रिकटुत्रिफलात्रिवृत्कलिंगैः खदिरोग्रापिचुमन्दजः कषायः।
पशुमूत्रसमन्वितो निपीतः क्रिमिकोटीरपि हन्ति हन्ति वेगात्॥ ११॥

Krimivināśano yogaḥ

An antihelminthic formula.

Decoction of Trikaṭukādi in the diseases caused by intestinal worms (helminths).

For the destruction of internal worms (helminths) decoction of *Trikaṭukādi* is taken.

Trikaṭu (*Soṇtha* - E - Dry Zingiber - Ginger - L - Zingiber officinale Roscoe - F - Zingiberaceae, *Marica* - Black pepper - L - Piper nigrum - Linn - F - Piperaceae, *Pīpala* - E - Long pepper - Dried Catkins - L - Piper longum Linn - Cavica roxburghii - F - Piperaceae), *Triphalā* (*Haraḍa* - E - Myrobalans - Chebulic Myrobalans - L - Terminalia chebula Retz - Terminalia citrina Roxb - F - Combretaceae, *Baheḍā* - E - Belric Myrobalans - Beddanut - L - Terminalia belerica Roxb - F - Combretaceae, *Āmvalā* - Emblic Myrobalan - Indian gooseberry - L - Phyllanthus emblica Linn - Emblica officinalis Gaertn - F - Euphorbiaceae), *Niśotha* - E - Turpeth root - Indian Jalap - L - Operculina turpethum - Silva Manso - Syn - Ipomoea turpethum R. Br - F - Convolvlaceae, *Indrajau* (seed of *kuṭaja*) - L - Holarrhena antidysenterica Wall - F - Apocynaceae, *Khaira kī chāla* - E - Bark of Black catechu - L - Acacia catechu Willd - F - Leguminosae, *Bāla Vaca* - E - Sweet Flag - L - Acorus calamus Linn - F - Araceae, *Nīma kī chāla* - Bark of Neem - Margosa - Indian Lilac - L - Azadirachta indica - A. Juss - Melia azadirachta - Linn - F -

Meliaceae, all equal quantities of the above ingredients made in to a decoction. If this decoction is administered by adding *Gomūtra* (Cow's urine) expels intestinal worms (helminths).

If the decoction of *Trikaṭukādi* is drunk mixed with cow's urine kills atonce tens of millions worms. [4/11]

COMMENT

Fresh mid stream urine should be taken after filtering it through four folds of a clean cloth.

KRIMI (Worms)

Worms are of two kinds, according as they are produced by internal impurities. Internal worms are again sub -divided into three classes, according as they originate from viz. - (1) Stools (2) Kapha (3) Blood.

Eating before the food last taken has been digested, excessive indulgence in sweet or sour, foods and drinks, too much of liquid food, drinking dirty water, meat, pot herb, Phaseolous radiatus, curds, raw sugar, inharmoniously combined food such as milk and fish, milk and meat, want of physical exercise, sleep at day time, etc., produce worms within the body and the symptoms are fever, paleness of the body, deep seated pains in the stomach, diseases of the chest, general langour of the body, delusions, disgust for food, nausea, vomiting, watery secretions from the mouth, indigestion, distaste for food, itching of the nose, grinding of the teeth during sleep, sneering, etc.

The Symptoms of Worms Generated in Stools.

Worms born of stools are produced in the *Pakāsaya*, the intestines. These worms generally move about in the lower regions. Sometimes, however, they come upward to the Āmāsaya stomach. When the worms come upwards, the breath is foetid. Stool - born worms may be dark, or yellow, or white, or black. Some are as small as paddy; some are as long and thick as earthworms; some are round as balls, while some are flat and long like strips of leather. There are some, again that are of the width and thickness of a *Tumbi* (*Tumbi* or *Katumbi* is a wild variety of Lagenaria vulgaris.) seed long with nodules, sometimes as long as 18 feet and are due to excessive indulgence in meat pork or eating meat that is not properly boiled. These should be

extracted with care, drawing them slowly and gently like threads so as not to break them. When the stool born worms travel out of place where they are generated, watery motions, deep seated pains in the stomach, paralysis of the stomach and the intestines, emaciation of the body, roughness of the skin, paleness of complexion, frequent horripilation, weakness of the digestive fire, itching sensation in the anus etc are noticed.

The Symptoms of Kapha - born worms.

Worms due to *kapha* are generated in the *Amasaya* and move about in the stomach. Like the stool born worms, their shapes and sizes and colours differ, worms caused by *kapha* produce nausea, watery secretions from the mouth, indigestion, disgust for food, swoons, vomiting, fever, suppression of stools and urine, emaciation of body, constant sneezing, inflammation of the schneiderian membrane, and others of the like.

Symptoms of Blood born Worms

Blood - born worms are generated in the blood bearing ducts. Eating food inharmoniously combined such as milk and fish etc., eating before the food last taken has been digested, and eating such articles as pot - herbs in an excessive measure, produce these blood - born worms. These worms are copper coloured, very minute, globular in shape and have no locomotion of their own.

Symptoms of Worm born of External Impurities.

Worms born of external impurities arise from sweat and filth of the body. Hence, want of cleanliness is the principal cause. The shapes and sizes of these worms, are like sesame seeds. External worms are of two kinds viz., *Yukas* and *Likhyas*. The yukas have many feet, are dark in colour and live in such parts of the body as are over grown with hair. *Likhyas* are very minute white in colour; and may sometimes be seen on the clothes one wears.

अमृतासुमनः प्रवालदार्वीत्रिफलादीप्यकगोस्तनीकषायः ।
कवलग्रहणान्मुखस्य पाकं मधुमिश्रः शमयेदशेषमाशु ॥ १२ ॥

Mukhapāka pratīkāra māha

Treatment of Stomatitis - Inflammation of the mouth.

Decoction of Jātyādi in Stomatitis - Inflammation of the mouth.

Leaves of Camelī - E - Spanish Jasmine - L - Jasminum gradiflorum Linn - F - Oleaceae, *Dārū Haldī* - E - Indian berberry - L - Berberis species - F - Berberidaceae, *Harada* - E - Myrobalans - Chebulic Myrobalans - L - Terminalia chebula Retz - Terminalia citrina Roxb - F - Combretaceae, *Baheḍā* - E - Beleric Myrobalans - Beddanut - L - Terminalia belerica Roxb - F - Combretaceae, *Āmvalā* - Emblic Myrobalan - Indian gooseberry - L - Phyllanthus emblica Linn - Emblica officinalis Gaertn - F - Euphorbiaceae, *Ajavāyana* - E - The Bishop's weed - Ajova seeds - Lovage - L - Carum copticum Benth & Hook - Syn - Trachy - spermum ammi Linn - Syn - Ptychotis ajowan DC - F - Umbelliferae, *Munakkā* - E - Grapes - L - Vitis vinifera Linn - F - Vitaceae, *Guruca* - E - Tinospora - L - Tinospora cordifolia (Willd) Miers - F - Menispermaceae, - all equal quantities of the above mentioned ingredients made into a decoction and held in the mouth cold, heals ulcers of the mouth.

A proper therapy of *gaṇḍūṣa* (mouth gargle) bring about alleviation of diseases like stomatitis - Inflammation of the mouth, cleanses the mouth and stimulates the sense organs.

(Kavala) Gargling with *Jātyādi Kvātha* (Decoction made from Jasminum gradiflorum Linn leaves) heals all types of ulcers of the mouth - Stomatitis - Inflammation of the mouth - *Mukhapāka* atonce. [4/12]

COMMENT

In the aforesaid formula the flowers of *Guruca* and tender leaves of *Dārūhaldī* can be used instead of *Guruca* and *Dārūhaldī*.

A quantity of liquid which can be kept and circulated into the mouth at a time is called *Kavala*. The decoction of medicines which is recommended for *Kavala dhāraṇam* is kept into the mouth and gargled. Then it is thrown out of the mouth. With the thrown out liquid the defective *doṣās* are also expelled out alongwith saliva.

Mouth gargles

Gaṇḍūṣa, Kavala, Pratisāraṇa Vidhi Gaṇḍūṣa (mouth gargle) is of four kinds viz., *snaihika* (oleating), *śamana*

(palliative), *śodhana* (purificatory) and *ropaṇa* (healing), like wise is *kavala* (another type of gargling).

Snaihika is done in diseases of *vāta* with drugs possessing *snigdha* and *uṣṇa* properties, in diseases of *pitta* with drugs possessing *swādu* and *śīta*; for *kapha śodhana* with drugs possessing *kaṭu, amla, lavaṇa* and *uṣṇa*; for healing of ulcers with drugs possessing *kaṣāya, tikta* and *madhura*; and used warm : these are the four modes of using *gaṇḍūṣa* and *kavala*.

Gaṇḍūṣa is holding any liquid in the mouth to its full capacity with out any movement inside, where as *kavala* is that which allows movement of the liquid. *Gaṇḍūṣa* is usually done with liquids and *kavala* with *kalka* (paste of drugs mixed with a little water).

Gaṇḍūṣa and *kavala* are advocated after the age of five years. The person to be given this therapy should be seated comfortably, his forehead, neck and shoulders given mild fomentation, asked to take the liquid into mouth and hold it till his mouth gets cleared of accumilated *kapha* or other *doṣas* (excretions) or till he gets secretions inside his nostrils. At a stretch, three, five or seven *gargles* can be done to get rid of the *doṣas*.

अमृतास्वरसो निषेवितः सन् सकलं मेहमपाचरीकरीति।
विपरीतरते रते नितान्तं यमिनां धैर्यमिवांगनाकटाक्षः ॥ १३ ॥

Atha Prameha pratīkāramāha

Treatment of urinary disorders characterized by polyuria and turbidity of urine including diabetes mellitus.

Treatment in Prameha.

Treatment in Urinary diseases - Poly and dysuria.

Prameha - Urinary troubles and diseases of the Urethra - Polyuria.

Use of expressed juice *(Svarasa)* of *Guḍūcī* to cure all types of Urinary troubles and diseases of the Urethra - Polyuria and dysuria.

Oh charming *Ratnakalā!* having pleasure in inverted sexual intercourse. As a mistress diverts a self restrained person from his firmness by her side long glances during the copulation period in the same way the drinking of expressed juice of *Guḍūcī* - E - Tinospora - L - Tinospora cordifolia (Willd) Miers - F - Menispermaceae alleviates severe types of *Prameha* - Urinary troubles and diseases of Urethra - Polyuria and dysuria.[4/13]

COMMENT

Svarasa

By *Svarasa* is meant the expressed juice of medicinal plants and fruits, & C. It is prepared by pounding fresh plants and fruits, & C., in a mortar and then pressing out the juice thereof. The expressed juice is then strained. Through a piece of cloth.

Prameha

(Urinary Troubles & Diseases of the Urethra)

Cessation of labour, sitting or lying on bed day and night, indulgence in excessive sleep, eating to excess the flesh of aquatic animals as also of those which live in marshy lands, drinking curds and milk in copious measures, taking new rice, drinking new water (i.e., what falls in the rainy season), treacle, and all other foods and practices generate, excite and vitiate the *kapha* in the lower intestines. As its consequence, the fat, the flesh and the impurities of the body become vitiated, and *Prameha* born of *kapha* is generated. Similarly when the *Pitta* becomes vitiated, *Pitta*-born *Prameha* manifests itself. When the *kapha* and *Pitta* are dried up, the *Bāyū* becomes excited. The excited *Vāyū* drives the fat, the marrow, the *ojas*, and the *lasikā* towards the lower intestines, and generates *Prameha. Prameha* is of twenty types. That born of *Kapha* admits of ten division; they are *1. Udakameha, 2. Ikṣūmeha, 3. Sāndrameha, 4. Surāmeha, 5. Piṣṭameha, 6. Śūkrameha, 7. Sikatāmeha, 8. Śitameha, 9. Sanairmeha, 10. Lālāmeha. Prameha* born of *Pitta* is of six kinds; *1. Kṣārameha, 2. Neelameha, 3. Kālameha, 4. Haridrāmeha, 5. Mañjiṣṭhāmeha* and *6. Raktameha. Vāyū* is responsible for four sorts; *1. Vasāmeha, 2. Majjameha, 3. Kṣaudrameha* and *4. Hastimeha.*

Incubatory Symptoms

Immediately before an attack of *Prameha* the premonitory symptoms are growth of filth in excess in the teeth, the eyes, the ears, and other outlets of the body, a burning sensation in the

hand and the feet, an oily appearance of the whole body, thirst and a sweet taste in the mouth. These may not be always present but the symptoms, common to all sorts of *Prameha*, are excessive urination and turbidity of the urine.

Symptoms of the Different Types of the Disease

In *Udakameha* the urine is sometimes turbid, and some times limpid. But it is always slimy, white in colour and has no smell. In *Ikṣumeha* the urine becomes solidified if left aside for a time. In *Vasāmeha* the urine looks like wine. When caught in a vessel the lower portion looks transparent, the upper dense and turbid. In *Piṣṭameha* the patient undergoes horripilation while he urinates. The urine becomes copious and looks white like water in which powdered rice has been dissolved. In *Śūkrameha* the urine resembles semen or is found mixed with semen. In *Sikatāmeha* hard substances like particles of sand come out with the urine. In *Śitameha*, the urine becomes very cold, copious, and sweet in taste. In *Sanairmeha* the urine comes out with a little force and in a little quantity at a time. In *Lālāmeha* the urine is slimy, thready as if mixed with saliva. In *Kṣārameha* the urine has the odour, colour, taste and touch of water in which alkaline ashes have been dissolved. In *Nilameha* the urine becomes dark in colour. In *Hāridrameha* the urine becomes yellow in colour and pungent in taste. There is, moreover, a burning sensation in the urethra during urination. In *Mañjiṣṭhāmeha* the urine becomes red like water reddened with Rubia cordifolia *(Mañjiṣṭhā)* and is fishy in smell. In *Raktameha* the urine has fishy smell, and is hot and saline in taste. In *Vasāmeha* the urine resembles fat, or is found mixed with fat. *Vasāmeha* is also called *Sarpimeha*. In *Majjameha* the urine resembles the marrow or is mixed with marrow. In *Kṣaudrameha* the urine is partly astringent and partly sweet in taste and is rough to the touch. In *Hastimeha* the patient passes urine copiously like an elephant in rut. No urging for urination is felt. Sometimes retention of urine takes place in this disease.

Supervening Symptoms of the different varieties of Prameha.

In the ten varieties of *Prameha* born of *Kapha* the supervening symptoms are indigestion, disgust for food, excessive sleep, cough, spitting of *kapha*, and inflammation of the schneiderian membrane with less of the sense of smell. In the six

sort of *Prameha* born of *Pitta* the symptoms that supervene are a sensation of the kidneys and the urethra being pricked with needles, a twisting sensation about the genitals, bursting of the scrotum, fever, a burning sensation of the whole body, thirst, acid eructations, swoons, and severe purging. In the four kinds of *Prameha* born of *Vāyū*, the disease known as *Udāvartta*, shivering, pain in the chest, desire for all sorts of food, sula,loss of sleep, waste or consumption, phthisis and asthma supervene.

All sorts of *Prameha* with supervening symptoms are extremely difficult of cure. If any type of *Prameha* be neglected, for a long time, it takes the form of *Madhūmeha*. In *Madhūmeha* the urine becomes as dense as honey, slimy and sweet in taste. Even the body of the patient becomes sweet. The particular symptoms also of *Prameha*, born of the 'Fault' that is predominant in this stage appear as well. If *Prameha* is neglected for a long time, eruptions appear on the body of the patient. *Madhūmeha*, as also every variety of *Meha* with eruptions, is incurable. *Meha* inherits from the father or the mother also becomes incurable. If in *Meha* eruptions appear in the rectum, the head, the chest, the back, or any vital part of the body, and thirst or phthisis supervene, the eruptions can not be cured.

ये सन्ति केचिद् हृदयस्य रोगाः सर्वेऽपि ते यान्ति शमं त्रिरात्रात् ।
चेत् पार्थकल्कं स्वरसं प्रसिद्धं सर्पिर्निषेवेत नरः सपथ्यः ॥ १४ ॥

Hṛdrogeṣu Arjuna prayogaḥ

Use of Arjuna - Terminalia arjuna W. & A in the treatment of Heart diseases.

A person agreeing with wholesome diet if takes the *Kalk* (Paste) and *Svarasa* - expressed juice of *Bark of Arjuna* - L - Terminalia arjuna W & A - F - Combretaceae or *Siddha Ghṛtās of Arjuna bark* - medicated thoroughly prepared clarified butter. (*Kalk* - paste 125 gm, *Ghṛtas* (Clarified butter - 1 Kg), *Svarasa* - expressed juice 2 Kg) and *Jala* - Water - 2 Kg).

All types of *Hṛdaya Roga* (Heart diseases) are cured by taking the above separately within three days. [4/14]

COMMENT

The author has stated here the separate use of *Bark of Arjuna*, expressed juice and its *Siddha Ghṛtās*. But there is need

of all the three together in the process of *Ghṛta Pāka*. The same is stated by *Cakrapāṇi*. There can be seen different uses of *Arjuna* - L - Terminalia arjuna W & A in the treatment of Heart diseases as follows. *Arjuna Siddha Kṣīra, Arjuna Cūrṇa, Arjuna Kvātha, Arjunādhyavaleha, Arjunāriṣṭa* etc.

According to Cakradatta—

अर्जुनघृतम्

पार्थस्य कल्कस्वरसेन पक्कं शस्तं घृतं सर्वहृदामयेषु ॥ ३३ ॥

Arjuna - ghṛta

Ghṛta cooked with paste and juice of *arjuna* is useful in all types of heart disease. [33]

Cakradatta, page 282, Hṛdroga (Treatment of Heart-disease), 33.

By *Kalka* is meant paste. It is prepared by grinding dry or fresh vegetable substances, on a stone with a muller, into paste, adding water, if necessary.

By *Svarasa* is meant the expressed juice of medicinal plants and fruits, & C. It is prepared by pounding fresh plants and fruits, & C, in a mortar and then pressing out the juice there of. The expressed juice is then strained through a piece of cloth.

Hridroga (Heart - Disease)

The heart is the centre of circulation of blood. In fact it is the great pump of the body which forces the blood to circulate through the blood- bearing ducts of the body - the veins, the arteries and the capillaries. The heart beats rhythmically 65 to 70 times a minute and can be distinctly heard when the ear is applied to the left breast under the nipple under which the heart is situated. It can be felt at the pulse.

Diseases of the heart are produced by food that is hot, or difficult of digestion, or of an astringent or bitter taste, and also by eating a new before the food last taken has been digested. Suppressing the urging of stools and urine, continued anxiety, toilsome labour and blows on the chest also generate heart disease. Pain in the heart or the cardiac region, and palpitation are the chief symptoms.

The healthy heart beats rhythmically with two distinct

sound which can be clearly heard by placing the ear on the left nipple. In organic diseases of the heart variations of the sound can be noted. There are five kinds of heart- diseases according as it is produced by; *1. Vāyū, 2. Pitta, 3. Kapha,* 4. All the *dosās*, and Worms.

रसद्विजीरद्विनिशामरीचसिन्दूरलेलीतमनः शिलानाम्।

घृतेन युक्तैरपयाति पामा विपद्यथा शंकरमन्त्रपाठैः ॥ १५ ॥

Pāmā pratīkārakaḥ

Remedy of Scabies

Scabies - The itch - a contagious parasitic skin disease.

A formulation to prevent a patient from the diseases of Skin - Soriasis - ring worm - Eczema etc.

Pāmā - Scabies - accompanied by excessive burning and large pimples or boils : generally appear thickly on the hands and buttocks.

Śuddha Pārada - Purified Mercury - also called quick silver - silver coloured metal - Hydrar / gyrum, *Śuddha Gandhaka* - Purified Sulphur, *Safeda Jīrā* - E - Cumin seed - L - Cuminum cyminum Linn - F - Umbelliferae, *Kālā jīrā* - E - Black Caraway seed - L - Carum carvi Linn - F - Umbeliferae, *Haldī* - E - Turmeric - L - Curcuma longa - Linn - F - Zingiberaceae, *Dārū Haldī* - E - Indian berberry - L - Berberis species - F - Berberidaceae, *Marica* - L - Black pepper - L - Piper nigrum - Linn - F - Piperaceae, *Śuddha Sindūra* - E - Purified Red lead, *Śuddha Mainśila* - E - Red arsenic - Realger - red arsenic sulphide - all equal quantities are powderd and macerated with *Goghṛta* - Cow's clarified butter. If this ointment is anointed / rubbed removes *Pāmā* (Scabies) in the same way as the worshipping of *Lord Śaṅkara* saves a devotee from disaster. [4/15]

COMMENT

Mercury, Sulphur, Red Lead and Red arsenic are required to be corrected for medicinal use. If they are used in their raw or normal state for medicinal purposes, the consiquences will be most baneful. After the purification of all the above mentioned metals and minerals first of all *Kajjalī* should be prepared by

mixing two parts of sulphur with one part of mercury. Other ingredients should be added after it.

Pralepa or application to the skin in form of plasters. *Pralepa* implies plasters applied moist and cold to the skin.

Purification of Mercury

There are altogether three processes for the correction of mercury. These are *'Urddhapātana', 'Adhaḥpātana',* and *'Tiryakpātana'.* The first consists of this : three parts of mercury and one part of copper are rubbed together with the juice of Citrus acida of variety called *'Gonrā'.* A ball being formed, it should be kept in a vessel called *'Vidyādhara',* i.e., it should be placed in an earthen vessel over which should be placed another vessel filled with water. Soft clay should be used for sealing up all interstices between the two vessels. Both the vessel should then be set over a fire. The water in the upper vessels should be frequently changed so that it may not become hot. The mercury in the lower vessel will evaporate and adhere to the bottom of the upper vessel. It should then be scraped off the bottom.

The second method consists of this : mercury should be rubbed with the decoction of the three myrobalans, that of the seeds of Moringa pterygosperma, that of the roots of Plumbago zeylanica, that of red mustared seeds, and with *'Saindhava'* salt also. While it becomes like clay, it should then be kept in what is called the *'Bhudhara yantra',* i.e.; it should be kept hanging in an earthen vessel with its bottom turned upwards. This earthen vessel should be placed, bottom upwards, upon another earthen vessel containing water. The joining line of the two vessels should be plastered over with soft clay. By applying heat to the upper vessel contain the hanging mercury, it falls down into the water below. It is then taken up and regarded as fit for use.

The third method consists of this : take two earthen jars. Place the mercury in one and fill the other with water. Shut up both vessels hermetically, using earthen dishes and clay. Make two holes in the two necks of the vessels and insert a thick tube, made of bamboo into these holes. One end of the tube should be in one of the holes, and the other in the other hole. Soft clay should be used for shutting up all interstices in the holes after insertion of the end of the tube. By applying heat to the jar containing mercury, it will evaporate and pass into the vessel containing water.

रमारम्याकारे चतुरवचने चारुलपने
तडिद्वल्लीतुल्ये करतललसन्नीलनलिने।
निदाघः सञ्जातः किमु तव सरोजन्मकदली-
दलैः क्लृप्ते तल्पे स्वपिहि यदि सौरभ्यभरिते॥ १६॥

Nidāghopacāramāha

Treatment in Heat and Sunstroke.

Treatment of Sun stroke.

Oh *Ratnakalā,* Like Goddess *Lakṣmī* in body structure, excellent in dialogue, sweet voiced, lively like forked lightning in the clouds and holding blue lotus in hands, are you suffering from heat and sunstroke? If yes! then sleep on the scented bed covered by banana leaves and decorated with the petals of lotus.

This is the mode to remove the ill effects caused by sunstroke *(Nidāgha).*

If there is perspiration - sweating - excretion of liquid from the skin due to sunstroke then the bed prepared by the covering of banana leaves and decorated with the petals of lotus should be used for sleeping atonce. [4/16]

COMMENT

(Ātapa Vyāpad) - Nidāgha - Heat - (Sunstroke)

Exposure for a long while to the heat of the sun brings about thirst, dryness of the skin, giddiness, perspiration, redness of the eyes, swoons, irregularity of the pulse, difficulty of breathing, tossing of arms and legs, nausea and vomiting, urgings to urinate, and other discomforts of the kind. Some get fever. If the patient tosses his arms and legs with violence, if his palms and soles become blue in colour if his pulse becomes so weak as to be imperceptible at times, then it becomes difficult to save his life.

पथ्यातिलारुष्करकैः समांशैर्गुडेन युक्तैः खलु मोदकः स्यात्।
दुर्नामपाण्डुज्वरकुष्ठकासश्वासात्र् जयेत् प्लीहयुतस्य पथ्यः॥ १७॥

Durnāmādi Rogāṇām Cikitsāmāha

Treatment of Arśa Roga and other diseases.

Treatment of a group of diseases beginning with piles.

Harada - E - Myrobalans - Chebulic Myrobalans - L - Terminalia chebula Retz - Terminalia citrina Roxb - F - Combretaceae, *Tila* - E - Gingelli - Sesame - L - Sesamum indicum Linn - F - Pedaliaceae and *Śuddha Bhilāvā* - Purified *Bhilāvā* - E - The Marking - nut tree - L - Semecarpus anacardium - Linn - F - Anacardiaceae - all equal quantities of the above mentioned ingredients are powdered and double quantity of boiled jaggery *(Guḍa)* is macerated with the above mixture and rolled into boluses or large pills *(Modaka)*. These *Modakas* are eaten to alleviate *Arśa* (Piles), *Pāṇḍu* (Anaemia), *Jvara* (fever), *Kuṣṭha* (leprosy), *Kāsa* (cough), *Śvāsa* (Dyspnoea). The use of these *Modakās* (boluses or large pills) is also useful in disorders of spleen (*Plīhā roga* - Splenic enlargement) - suffering from enlargement of the spleen *(Plīhodar)* - splenomegaly. [4/17]

COMMENT

Arśa - Hemorrhoids or Piles

At a distance measured by the width of four fingers and a half inwards from its mouth, there are three rings in the rectum. These are called valis. The innermost one, of the width of a finger and a half, is called *'Pravāhani'*. The next, which is of the same width is called *'Visarjjani'*. The third, which is of the width of one finger, is called *'Samvarani'*. The remaining space, of the width of half a finger, is called the mouth of the rectum. *Bāyū, pitta* and *kapha*, becoming vitiated, vitiate the skin, flesh, and adeps, and causes cutaneous excrescences to grow from the rings spoken of above. These excrescences are called Piles. They are of two kinds, viz., External and Internal. When they appear outside the mouth of the rectum, they are called External; when inside, they are known as Internal Piles. Besides the rectum, piles or haemorrhoids manifest themselves in the penis, the nose, the ears, and certain other parts of the body.

The general symptoms of this disease are constipation of the bowels, indigestion, excessive pain during defecation of hard stools, and discharge of blood from the fleshy growths.From a few drops to half a seer of blood may be seen to be the measure of the discharge. When the disease has assumed a severe form, discharges of blood may take place during urination or even when the patient sits firmly on any hard or soft seat.

Modakā

Modakā implies a bolus larger than *Gurikā*. Medicinal substances reduced to powder are added to cold syrup and stirred with it till the two are properly or uniformly mixed. It should be noted that no boiling is required in this preparation. Syrup should be made with sugar and water, or sugar and the decoction of some drug.

How Bhallātaka - Bhilāvā seeds are corrected - purified.

Ripe fruits of *Bhallātaka* (Samecarpus Anacardium) should be thrown into water. Those amongst them that sink should be taken. These should be rubbed with brick dust.

भल्लातकासीसहुताशदन्तीमूलैर्गुडस्नुग्रविदुग्धदिग्धैः ।
प्रलेपितैर्गच्छति गण्डमाला समीरपूरैरिव मेघमाला ॥ १८ ॥

Atha Gaṇḍamālā pratīkāramāha

Treatment of Gaṇḍamālā (Cervical adenitis)

Treatment of Scrofula (Gaṇḍamālā Roga - Cervical adenitis).

Scrofula - A constitutional condition with glandular tumors and a tuberculous tendency - cervical adenitis.

Śuddha Bhilāvā - *Bhilāvā* seeds corrected - E - The Marking - nut tree - L - Semecarpus anacardium - Linn - F - Anacardiaceae, *Hīrā Kāsīsa* - mineral - ferrous sulphate, *Citraka* - E - Ceylon Leadwort - L - Plumbago zeylanica Linn - F - Plumbaginaceae and Root of *Jamālagotā* - E - Croton oil seed - L - Croton tiglium Linn - F - Euphorbiaceae, above all are powdered and macerated with *Guḍa* - Jaggery, milk of *Sehuṇḍa* - E - Milk Hedge - Common Dulkhedge - L - Euphorbia neriifolia Linn - F - Euphorbiaceae, and *Milk of Madāra* - E - Mudar - Gigantic Swallow - wort - L - Calotropis gigantea (Linn) R. Br. ex Ait - F - Asclepiadaceae if above prepared ointment is anointed alleviates *Gaṇḍamālā Roga* - Scrofula - Cervical adenitis as the force of wind clears the band of clouds in the sky. [4/18]

COMMENT

According to Cakradatta—

Treatment of Gaṇḍamālā (Cervical adenitis)

दन्त्यादिलेपः

दन्ती चित्रकमूलत्वक् स्नुह्यर्कपयसी गुडः।
भल्लातकास्थि काशीशं लेपो भिन्द्याच्छिलामपि॥ ४४॥

Treatment of Cervical adenitis (Gaṇḍamālā) Dantyādi lepa

Dantī, Citraka (root bark), latex of *snuhī* and *arka, jaggery, bhallātaka* and *kāsīsa* - this paste disintegrates even stone (let alone the *granthi*). [44]

Cakradatta, Galagaṇḍa, Chapter 41, page 348, 44

Gaṇḍamālā - Cervical adenitis - Scrofula - A constitutional condition with glandular tumors and a tuberculous tendency - adenitis.

Enlargement of Lymphatic Glands.

The Thyroid glands are situated in the neck one on each side of the wind - pipe. These play an important function in relation to the nutrition of the body and intelligence of the individual.

When the vitiated adeps and *kapha* cause enlargements of the glands on the shoulders, or along that duct of the neck which is called *Manyā*, or around the neck and the throat, or the armpits, the disease is called *Gaṇḍa-mālā*. The word means a string or series of enlarged glands suppurate slightly after a long time. If among the glands may thus enlarged some suppurate and some become absorbed or disappear, with the result that some new ones become enlarged, the disease is then known by the name of *Apaci*. If *Apaci* be accompanied by inflammation of the schneiderian membrane, pains in the sides, cough or bronchitis, fever and vomiting, it becomes incurable. If unaccompanied by such or other morbid affection, it can be cured.

Cystic Tumours

When swellings of a knotty character appear on any part of the body, these are called *Granthi*. Fleshy swellings large and round, if fixed or immobile, and accompanied by slight pain, are called *Arbbūda*.

Granthi corresponds with what is called *cystic tumours* in European medicine, while *Arbbūda* is known by the name of tumours.

भूनिम्बनिम्बत्रिफलाकलिंगवासामृतापर्पटभृंगराजैः ।
क्वाथः समेतो मधुना निपीतो विनाशयेदुल्बणमम्लपित्तम्॥ १९॥

Amlapitta Cikitsāmāha

Bhūnimbādi Kvātha in Amlapitta.

Decoction of Bhūnimbādi in acid gastritis - Acidity - Dyspepsia - Ulcer in alimentary canal.

Cirāyatā - E - Chireta - L - Swertia chirata (Buch - Ham) - F - Gentianaceae, *Bark of Neem* - E - Neem Tree - Margosa - Indian Lilac - L - Azadirachta indica - A. Juss - Melia azadirachta - Linn - F - Meliaceae, *Haraḍa* - E - Myrobalans - Chebulic Myrobalans - L - Terminalia chebula Retz - Terminalia citrina Roxb - F - Combretaceae, *Baheḍā* - E - Beleric Myrobalans - Beddanut - L - Terminalia belerica Roxb - F - Combretaceae, *Āmvalā* - Emblic Myrobalan - Indian gooseberry - L - Phyllanthus emblica Linn - Emblica officinalis Gaertn - F - Euphorbiaceae, *Bark of Kuṭaja* - E - Kurchi - Conessi or Tellicherry Bark - L - Holarrhena antidysenterica Wall - F - Apocynaceae, *Aḍūsā* - E - Malabar nut - L - Adhatoda vasica Nees - F - Acanthaceae, *Giloya* - E - Tinospora - L - Tinospora cordifolia (Willd) Miers - F - Menispermaceae, *Pittapāpaḍā* - L - Polycarpea corymbosa Lam - F - Caryophyllaceae and *Bhṛṅgarāja* - L - Eclipta alba Hassk - F - Compositae - all equal quantities of the above mentioned ingredients made into a decoction *(Kvātha)* if drunk mixed with honey *(Madhu)* also alleviates the excited *amlapitta* (acid gastritis) - Acidity - Dyspepsia - Ulcer in alimentary canal. [4/19]

COMMENT

According to Cakradatta—

Treatment of Amlapitta (acid gastritis)

दशांगः

वासाऽमृतापर्पटकनिम्बभूनिम्बमार्कवैः ।
त्रिफलाकुलकैः क्वाथः सक्षौद्रश्चाम्लपित्तहा॥ १०॥

Daśāṅga

The decoction named *daśāṅga* (having ten ingredients) e.g. *vāsā, guḍūcī, parpaṭa, nimba, kirātatikta, bhṛṅgarāja, triphalā* and *paṭola* mixed with honey alleviates *amlapitta*. [10]

Cakradatta, Amlapitta, Chapter 52, page 413, 10.

NOTE :

Amlapitta (Dyspepsia)

Amlapitta literally Sour Bile, is that form of Dyspepsia which is accompanied by vomiting or purging, including haematemesis perhaps of cancer, pyrosis and acidity. The symptoms described below will explain it better.

Food consisting of such inharmonious combind ingredients as milk and fish, or putrid or vitiated food or food that is sour or that becomes sour in course of digestion, or food that interferes with the proper secretion of digestive elements, neutralizes or vitiates the pitta already generated in the system and produces *Amlapitta* or Dyspepsia. The common symptoms are indigestion of the food taken, sense of fatigue, nausea or vomiting, bitter or sour eructations, heaviness of the body, burning sensation in the chest and in the throat. There is also disgust for food. When the sour *pitta* takes a downward course, the patient sees green visions all round him; his mind becomes confused; nausea appears; eruptions like to those of Urticaria evanida appear; loss of appetite, horripilation, and yellowness of the complexion occur. When the *pitta* takes an upward course, the patient vomits green, yellow, blue, dark matter or like that of water in which flesh has been washed. Besides, the vomited matter is slimy and mixed with phlegm and is sour, or pungent, or bitter in taste. Vomiting takes place either when the stomach is empty, or when digestion begins of the food that has been taken. A burning sensation is felt in the throat, the chest, and the abdomen. Headache, burning of the palms and the soles, heat of the body, excessive disgust for food, fever born of *pitta*, innumerable pimples accompanied by great itching, and many other supervening symptoms appear.

चूर्णाः कषाया गुटिका घृतानि तैलानि भागेन नियोजितानि।
विलासिनां वातविनाशनाय विलासिनीनां परिरम्भणानि॥ २० ॥

Vāta nāśārtha vilāsinī parirambhaṇopadeśaḥ.

Remedy to remove Vāta.

Remedy to alleviate disease due to increase of Vāta.

Cūrṇa (powders), *Kaṣāya* (infusion), *Guṭikā* (large pills or

boluses), *Ghṛtas* (medicated clarified butter) and *Taila* (Oils) prepared from *Vāta* removing medicinal herbs are used according to their quantity to remove the diseases due to increase of *Vāta*. But for an amorous person embracing of wanton women is a good remedy to alleviate increase of *Vāta*.

An embracing of wanton women by amorous person alleviates the diseases due to increase of *Vāta*. For amorous persons there is no need of *Cūrṇa* (powders), *Baṭī* (Pills) and *Taila* (Oils). Such is the opinion of author of this treatise. [4/20]

अमृतममृतजं निराकरोति द्रुतमुपलाकलितं करालपित्तम्।
तरुण इव नितम्बिनीनितम्बाभ्बरमतनुज्वरजर्जरीकृतांगः॥ २१ ॥

Pittapratīkāramāh-

Treatment of diseases due to *Pitta* born *Dāhādi* disorders

Pitta born disorder causing burning sensation in the body.

Oh ! virtuous *Ratnakalā Svarasa* (expressed juice) of *Guḍūcī* - E - Tinospora - L - Tinospora cordifolia - F - Menispermaceae mixed with crystalline form of cane sugar *(Miśrī)* or clarified butter *(Ghṛta)* mixed with crystalline form of cane sugar *(Miśrī)* if drunk extinguishes highly excited *Pitta* born *Dāhādi* disorders - *Pitta* born disorder causing burning sensation in the body in that way as a love sick young man wants to put off the inner lower clothes of such young women who have heavy large beautiful buttocks in excitment of *Kāma jvara* - fever due to excessive lust. [4/21]

मनस्विनी सुभ्रु सुचञ्चलाक्षि घनस्तनश्रोणितटाभिरामे।
कफप्रकोपस्य शमाय योग्यो योगो यथाऽयं न तथान्ययोगः॥ २२ ॥

Kapha pratīkāramāha

Treatment of excited Kapha.

Oh *Ratnakalā!* You are looking extremely beautiful due to your attractive eye brows, roving eyes, charming breasts and pleasant thigh. There is no other formula parallel to that of embracing an intelligent woman for eradicating excited *Kapha* disorder of the human body. [4/22]

COMMENT

Indulging one's with an intelligent woman in amorous

sports, copulation etc. causes relief to him from excited *kapha* disorders of the body.

कफाद् भवति भो भीरु! च्छिन्नाक्काथो मधूदरः ।
अस्यार्थो लभ्यते नैव तन्वंगि तव मध्यवत्॥ २३ ॥

Aparo yogaḥ

Another formulation to remove disease due to *Kapha* born *Śitādi* - *Kapha* born cold in the body.

Oh ! Shy and thin waisted *Ratnakalā*, Decoction of *Gudūcī* - E - Tinospora - L - Tinospora cordifolia - F - Menispermaceae if drunk mixed with honey *(Madhu)* alleviates *Kapha* born cold in the body. Oh, Slim featured! The meaning of this verse is as minute as such the very thin area of your waist so the scholars are unable to describe the poetic beauty of the above verse in words.

In this verse the origin of the word *Kaphād* is as described below—

Kaphamattīti Kaphād as a matter of course the eater of *Kapha*. [4/23]

COMMENT

As your thin waist can not be seen due to cover of your *Sārī* (Lower garment) similarly the meaning of this verse is not clear due to meaning of the word *Kaphād* which means the eater of *Kapha* and also the meaning of *Madhudaraḥ* which has double meanings—

[1] Mixed with honey *(Madhu)*

[2] Having thin waist (*Madhu* or *Ksaudra* means small).

पुनर्नवानागरदारुपथ्या-भल्लातकच्छिन्नरुहाकषायः ।
दशाङ्घ्रिमिश्रः परिपेय ऊरुस्तम्भेऽथवा मूत्रपुरप्रयोगः ॥ २४ ॥

Ūrusthambha Cikitsā

Treatment of stiffness of lower limbs - stiffness of the leg - paraplegia.

Punarnavā - E - Hogweed - Horse purslene - L - Boerhaavia diffusa Linn - F - Nyctaginaceae, *Sontha* - E - Dry Zingiber - Ginger - L - Zingiber officinale Roscoe - F - Zingiberaceae, *Dārū haldī* - E - Indian berberry - L - Berberis species - F - Berberidaceae, *Harada* - E - Myrobalans - Chebulic Myrobalans - L - Terminalia chebula Retz - Terminalia citrina Roxb - F - Combretaceae, *Bhilāvā* - E - The Marking - nut tree - L - Semecarpus anacardium - Linn - F - Anacardiaceae, *Guruca* - E - Tinospora - L - Tinospora cordifolia (Willd) Miers - F - Menispermaceae, and *Daśamūla* - (The formulation prepared through a combination of ten roots is known as *Daśamūla*) - *Śālaparṇī* - L - Desmodium gangeticum DC - F - Leguminosae, *Pṛśniparṇi* - L - Urariapicta Desv - F - Leguminosae, *Bhaṭkaṭaiyā* - L - Solanum xanthocarpum Schrad & Wendle - F - Solanaceae, *Banbhaṇṭā* - L - Solanum indicum Linn - F - Solanaceae, *Gokharū* - E - Small Caltrops - L - Tribulus terrestris Linn - F - Zygophyllaceae, *Bark of Beal* - L - Aegle marmelos Corr - F - Rutaceae, *Gambhārī* - L - Gmelina arborea Linn - F - Verbenaceae, *Sonāpāṭhā* - L - Oroxylum indicum Vent - F - Bignoniaceae, *Pāḍhala* - L - Sterio spermum suaveolens DC - F - Bignoniaceae, *Arani* - L - Premna integrifolia Linn - F - Verbenaceae - all equal quantities of the above mentioned ingredients made into a decoction *(Kvātha)*, if taken orally alleviates *Ūrusthambha* - stiffness of lower limbs - paraplegia or *Śuddha Guggula* - Purified *Guggula* - Indian Bdellium - L - Balsomodendron mukul Hook. ex stocks - F - Burseracae, is taken with *Gomūtra* - Cow's urine - alleviates *Ūrusthambha* - stiffness of the lower limbs - stiffness of the leg. [4/24]

COMMENT

According to Cakradatta—

भल्लातकादिः
भल्लातकामृताशुण्ठीदारुपथ्यापुनर्नवाः ।
पञ्चमूलीद्वयोन्मिश्रा ऊरुस्तम्भनिबर्हणाः ॥ ४ ॥

Bhallātakādi (kvātha)

Bhallātaka, gudūcī, śuṇṭhī, devadāru, harītakī, punarnavā and *daśamūla* - this formulation (used as decoction) alleviates *Ūrustambha* - paraplegia. [4]

Cakradatta, Chapter XXIV, Ūrustambha, page 225, 4.

इभचन्दनलाजकोलमज्जा-ललनैलाब्दलवंगपिप्पलीनाम् ।
रजसा समधूपलेन वान्तिः कफपित्तानिलजापि शान्तिमेति ॥ २५ ॥

Vānti pratīkāra māha

Treatment of Vomiting.

Nāgakesara - Cobra's Saffron - L - Mesua ferrea Linn - F - Guttiferae, *Lāla Candana* - E - Red Sanders Wood - Red Sandal Wood - L - Pterocarpus santalinus Linn. f. - F - Leguminosae, *Powder of Lājā* - powder of fried paddy grain, *Seed of Bera* - E - Jujube - L - Zizyphus sativa Gaertn - Z. Vulgaris Lam - F - Rhamnaceae, *Kernel of Āma* - E - Fruit of Mango Tree - L - Mangifera indica Linn - F - Anacardiaceae, *Ilāyacī* - E - Cardamom Fruit - Lesser cardamom - L - Elettaria cardamomum Maton - F - Zingiberaceae, *Nāgaramothā* - L - Cyperus scariosus R. Br - F - Cyperaceae, *Lavaṅga* - E - Cloves - L - Caryophyllus aromaticus Linn - Eugenia aromatica Kuntze - Syzygium aromaticum (Linn) Merr. & L. M. Perry - F - Myrtaceae, *Pippalī* - E - Long pepper - Dried Catkins - L - Piper longum Linn - Cavica roxburghii - F - Piperaceae, - the powder *(Cūrṇa)* of the above ingredients mixed with Crystalline form of Sugar *(Miśrī)* and honey *(Madhu)* if taken orally also alleviates Vomiting due to aggravation of all the three *doṣās (Vāta, pitta and cough) - Sannipātaja*. What to say of simple vomiting (due to aggravation of only one *doṣa*). [4/25]

COMMENT

This formula is contraindicated in vomiting *(Vamana)* of pregnant women.

अयश्चूर्णतुल्यं वराव्योषवेल्ला-ग्निमुस्तारजः क्षौद्रतक्राम्बुकाज्यैः।
प्रयुक्तं जयेत् कामलाकुष्ठहृद्रुक्-प्रमेहार्शसां नाशनम्पाण्डुरोगम्॥ २६॥

Atha pāṇḍuroga - pratīkaraḥ

Treatment of anaemia (pāṇḍu - roga).

Harada - E - Myrobalans - Chebulic Myrobalans - L - Terminalia chebula Retz - Terminalia citrina Roxb - F - Combretaceae, *Baheḍā* - E - Beleric Myrobalans - Beddanut - L - Terminalia belerica Roxb - F - Combretaceae, *Āmvalā* - Emblic Myrobalan - Indian gooseberry - L - Phyllanthus emblica Linn - Emblica officinalis Gaertn - F - Euphorbiaceae, *Sonṭha* - E - Dry Zingiber - Ginger - L - Zingiber officinale Roscoe - F - Zingiberaceae, *Marica* - E - Black pepper - L - Piper nigrum - Linn - F - Piperaceae, *Pipala* - E - Long pepper - Dried catkins - L - Piper longum Linn - Cavica roxburghii - F - Piperaceae, *Vāyaviḍaṅga* - E - Bebreng - Fruits of Embelica ribes - L - Embelica ribes Burm - F - Myrsinaceae, *Bark of Cītā* - Ceylon Lead wort - White Lead wort - L - Plumbago zeylanica Linn - F - Plumbaginaceae, *Nāgarmothā* - L - Cyperus scariosus R. Br - F - Cyperaceae all in equal quantities of the above ingredients are powdered and *Lauha Bhasma* (Ashes of Iron - prepared by *Āyurvedic* method) is taken equal to the total quantity of the above nine, mixed well and this mixture is kept for use. The use of this mixture alleviates *Pāṇḍuroga* (anaemia), *Kāmalā* (Jaundice), *Kuṣṭha* (leprosy), *Hṛdaya Roga* (heart disease), *Netraroga* (diseases of eye), *Prameha* (*Prameha* is a group of urinary disorders characterized by polyuria and turbidity of urine including diabetes mellitus), *Arśa* (piles). *Madhu* (honey), *Maṭhā* (Whey), *Gomūtra* (Cow's urine) and *Ghṛta* (Clarified butter) are the *Anupāna* (vehicles) prescribed for for this formulation. [4/26]

COMMENT

This formula is famous by the name of *Navāyasa Lauha* in other treatise of *Āyurvedic* Medicine. The above version is similar to that recommended by Cakrapāṇidatta.

According to Cakradatta—

नवायसं चूर्णम्

त्र्यूषणं त्रिफला मुस्तविडंगचित्रकाः समाः।
नवायोरजसो भागास्तच्चूर्णं मधुसर्पिषा॥ ११॥
भक्षयेत् पाण्डुहृद्रोगकुष्ठार्शः कामलापहम्।
नवायसमिदं चूर्णं कृष्णात्रेयेण भाषितम्॥ १२॥

Navāyasa cūrṇa

Trikaṭu, triphalā, musta, viḍaṅga and *citraka* - all in equal quantity and *lauhabhasma* nine parts (equal to the above total) are mixed together. The powder is taken with honey and ghee. This *navāyasa cūrṇa* formulated by *Kṛṣṇātreya* alleviates anaemia, cardiac disorder, *kuṣṭha*, piles and jaundice. [11-12]

Cakradatta, Chapter VIII, Pāṇḍuroga, page 107, 11-12.

अयि निधुवनशीले चञ्चले चञ्चलाभे-
बकुलमुकुलमालाशालिकण्ठप्रदेशे।
रुचिरचरणयुग्माम्भोजगुञ्जद्द्विरेफे
बहलदलकषायः क्षौद्रयुक्तोऽश्मरीघ्नः॥ २७॥

Aśmarī nāśanopāyaḥ

Treatment of calculus (stone in bladder and kidney) - Aśmarī.

Aśmarī - Patharī - Calculi - urinary - calculi Biliary - Calculi Renal.

Oh *Ratnakalā!* Desirous of sexual union, having unsteady habits, graceful like thunderbolt, wearing garlands of *Maulasirī flowers* - L - Mimusops elengi Linn - F - Sapotaceae, around the neck with large black bees buzzing round the lotus like feet due to their fragrance. The decoction *(Kvātha)* of *Red flowered Sahijana bark* - E - Horse Radish Tree - Drum Stick Tree - L - Moringa concanensis Nimmo - F - Moringaceae mixed with honey *(Madhu)* eliminates calculi *(Aśmarī roga)*. [4/27]

COMMENT

Lāla (Sahijana) bears red flowers, this species is generally found at South Rajputana and Sindh province of India.

शिशिरकिरणजिन्मुखारविन्दे पृथुलकलापिकलापकेशपाशे।
शमयति परिणामकं सखण्डं समधु रजः कणलोहचेतकीनाम्॥ २८॥

Pariṇāma śūlaharo yogaḥ

A formulation to remove colic during or after digestion (Pariṇāma śūla)

Oh *Ratnakalā!* Having a lotus like face more beautiful than moon and hair more beautiful than peocock's tail. *Pippalī* - E - Long pepper - Dried Catkins - L - Piper longum Linn - Cavica roxburghii - F - Piperaceae, *Cetakī (Haraḍa)* - E - Myrobalans - Chebulic Myrobalans - L - Terminalia chebula Retz - Terminalia citrina Roxb - F - Combretaceae, and *Lauha Bhasma* - Ashes of Iron (prepared by *Āyurvedic* method) all these three mixed in equal parts if taken orally along with honey *(Madhu)* and Crystalline form of Sugar *(Misrī)* alleviates *Pariṇāma śūla* (colic during or after digestion). This kind of pain starts when the food is digested. Therefore it is called Pariṇāma śūla. [4/28]

COMMENT

The same formulation is also given in *Cakrapānidatta*, but vehicles are different.

शिग्रुरुबुवरुणैः सपिप्पलैर्यामिनीद्वययुतैः कषायकः।
बोलचूर्णसहितोऽन्तरुत्थितं विद्रधिं प्रशमयेदसंशयम्॥ २९॥

Antarvidradhi cikitsāmāha

Treatment of internal abscess (developing abscess)

Lāla Sahajana - E - Horse Radish Tree - Drum Stick Tree - L - Moringa concanensis Nimmo - F - Moringaceae, *Reḍa kī Jaḍa* - Root of Castor plant - L - Ricinus communis Linn - F - Euphorbiaceae, *Varuṇa* - L - Crataeva nurvala Buch - Ham - F - Capparidaceae, Pippalī - E - Long pepper - Dried catkins - L - Piper longum Linn - Cavica roxburghii - F - Piperaceae, *Haldī* - E - Turmeric - L - Curcuma longa Linn - F - Zingiberaceae, *Dārūhaldī* - E - Indian berberry - L - Berbris species - F - Berberidaceae, and *Bola Cūrṇa* - Powder of Myrrh - L - Commiphora myrrha Holms - F - Burseraceae, the decoction *(Kvātha)* of above ingredients definitely subsides a developing abscess in internal organs of the body. [4/29]

COMMENT

This decoction being a blood purifier if taken orally in the beginning of abscess subsides it.

Vidradhi and Vraṇa (Abcess and Ulcer)

A local inflammation which has a bright shining appearance and is accompanied by burning and pain and which in the end suppurates is called a *Vidradhi* or abscess. An abscess may be external when the inflammation is on the surface of the body, or it may be internal when the abscess is deep-seated and may open out into one of the great cavities of the body. When the excited 'Faults' stationed in the bones, vitiate the skin, the blood, the flesh, and the adeps, the result is the appearance of *Vidradhi* or Abscess. Internal Abscesses, appear only in such parts, as the rectum, the region of the bladder, the region of the navel, the abdomen, the groins, the sides, the spleen, the liver, the cardiac region, and *kloma* (or that part of the thorax which when dry causes thirst). When an abscess is formed in the rectum, the bowels are more or less affected, if in the bladder, difficulty of micturition, or scantiness of the urine manifests itself. An abscess about the navel produces hiccough, pain and rumbling noise, in the abdomen, while if situated in the abdomen, the general

symptoms of excited bāyū become predominant. When formed in the groins, severe pain is felt in the throat and the back. When formed in the sides, these become contracted. When formed in the spleen, dyspnoea sets in, when formed in the cardiac region, pain is felt in every part of the body and there is cough. When formed in the liver, asthmatic breath and hiccough, and when formed in the *kloma*, excessive thirst appear. In all cases pain is much in evidence.

मलयानिलकल्लोल-लसत्परिमलानने।
दुरालभाकषायेण सघृतेन भ्रमो व्रजेत्॥ ३०॥

Atha Bharma Pratikārah

Treatment of Giddiness - Dizzyness.

Dizzyness - The state in which objects seem to be whirling around.

Oh *Ratnakalā!* Adorned with the scent coming from wind of *Malayācala* hills (The wind of *Malayācala* hills becomes scented due to its touch with the growing sandal trees there). The decoction *(Kvātha)* of *Durālabhā* - L - Fagonia arabica Linn - F - Zygophyllaceae mixed with *Gharta* (clarified butter) clears the *Bhrama Roga* (Dizzyness - Giddiness). [4/30]

द्राक्षा पथ्या वृषः क्रण्ट-गिरिकर्णसमन्वितः।
रसालास्थिशिवाचूर्णं पूर्णं नीरेण सत्वरम्॥
प्रलेपैः सप्तभिर्मूर्ध्नो दारुणं दारुणं जयेत्॥ ३१॥

Dārūṇāākhya śiroroga haro Lepaḥ

An anointment to cure a disease of head (śiroroga) named Dāruṇa.

Munakkā - E - Grapes - L - Vitis vinifera Linn - F - Vitaceae, *Haraḍa* - E - Myrobalans - Chebulic Myrobalans - L - Terminalia chebula Retz - Terminalia citrina Roxb - F - Combretaceae, *Aḍūsā* - E - Malabar nut - L - Adhatoda vasica Nees - F - Acanthaceae, *Gokharū* - E - Small Caltrops - L - Tribulus terrestris Linn - F - Zygophyllaceae, *Ghoḍā kā khura (Giri karṇaḥ)* - horny part of the foot of a horse - Hoof of horse - *Girikarṇa* (Girikarṇaḥ-Aparājitā. Girikarṇaḥ has double meaning (1) Hoof of horse, (2) Aparājitā) - E - Winged - leaved clitoria - L - Clitoria ternatea Linn - F - Leguminosae, *Kernel of Āma* - E - Fruit

of Mango Tree - L - Mangifera indica Linn - F - Anacardiaceae, *Āmvalā* - Emblic Myrobalan - Indian gooseberry - L - Phyllanthus emblica Linn - Emblica officinalis Gaertn - F - Euphorbiaceae, the above ingredients are pounded with water *(Jala)* and applied to the head alleviates severe *Dārūṇaka* named head - disease *(Śiroroga)*. [4/31]

COMMENT

According to *Vāgbhata's*

Dāruṇaka

कण्डूकेशच्युतिस्वापरौक्ष्यकृत् स्फुटनं त्वचः॥ २३॥
सुसूक्ष्मं कफवाताभ्यां विद्याद्दारुणकं तु तत्।

Itching, falling (loss) of hairs, loss of tactile sensation, dryness, causing minute cracks of the skin are the features of *Dārūṇaka*, caused by *kapha* and *vāta*. [23b-24a]

Aṣṭāñga Hṛdayam, Ch. XXIII, Uttara sthāna, Śiroroga vijñānīya, page 222, 23b-24a.

Dāruṇaka cikitsā

In *dāruṇka*, the vein in the fore head should be cut, observe cleanliness, adopt nasal therapy and *śirobasti* (making oil to stand on the head for sometime), apply the paste of seeds of *priyāla; madhuka, kuṣṭha, māṣa* and *sarṣapa* added with honey; washing the head with water in which ash of reeds of *koradūṣa* is dissolved will be beneficial. [25b-27a]

Aṣṭāñga Hṛdayam, Ch. XXIV, Uttara Sthāna, p. 229, 25b-27a.

राजवृक्षत्वचः क्राथः सोमराजिरजोऽन्वितः।
गुडेन सहितः सेव्यः श्वित्रक्षत्रभृगूद्वहः॥ ३२॥

Śvitra nāśano yogaḥ

A combination (formulation) to cure Leucoderma (Śvitra).

Decoction of *Amalatāsa bark* - E - Pudding pipe Tree - Indian Laburnum - Purging cassia - L - Cassia fistula - Linn - F - Leguminosae sprinkled with *Bākucī powder* - E - Psoralea seed - Malaya tea - L - Psoralea corylifolia Linn - F - Leguminosae taken orally cures Leucoderma - *Śvitra* in the same way as *Lord*

Paraśurāma destroyed all the dynasties of Kṣatriyās (warrior community of India). [4/32]

COMMENT

According to Vāgbhaṭa—

Diagnosis of leucoderma (Śvitra)

Śvitra (leucoderma) also known as *kilāsa* and *dāruṇa*, is pointed to be similar to *kuṣṭha* (in causing ugliness), is non exudative and arising from (the aggravation of) the three *dhātus (doṣās)* and three *dhātus (rakta, māṁsa* and *medas)*. [37]

From (the predominance of) *vāta*, it (the skin) is dry and *aruṇa* (light red); from pitta it is of *tāmra* (Coppery colour) resembling a lotus petal, has burning sensation and destruction of hair of the body; from *kapha*, the skin is *śveta* (white), thick, heavy and has itching; these (three kinds) are localised in the *rakta* (blood), *māṁsa* (muscle) and *medas* (fat) respectively and also in respect of their colour, each succeeding kind more difficult to cure (than its preceding). [38-39]

NOTES :

The above statement is explained by *Aruṇadatta* as follows; *vātaja Śvitra* is *aruṇa* (light red) in colour, localised in the *rakta dhātu* (blood) and *kṛchra* (difficult to cure); *pittaja śvitra* is *tāmra* (Copper like or lotus petal like) in colour, localised in *māmsa dhātu* (muscle) and *krichratara* (more difficult to cure); *kaphja śvitra* is śveta (white) localised in *medas dhātu* (fat) and *kṛchratama* (most difficult to cure).

Śvitra (leucoderma) having black hairs, patches not thick, not joined together, of recent onset and that not caused by burning by fire are curable; whereas others (of opposite qualities) are rejectable; so also that arising on the genitals, palms, soles and lips, even though not long standing. [40-41a]

Generally diseases spread (from person to person) by contact (physical, sexual etc.) common food (more than one person using the same food being consumed by a patient, use of same vessels, utensils etc.), bed etc. (clothes, garlands and any other article used by the patient); especially so the diseases of the eyes and skin. [41b-42a]

Aṣṭāñga Hṛdayam, Ch XIV, Nidāna sthāna, page 142-143, 37-42.

किमुपैति बुधो देवो देवदत्तद्विषं किमु।
लेपः श्वास्थ्नां खराम्भोभिः किं न हन्ति भगन्दरम्॥ ३३॥

Bhagandara haro yogaḥ

An application to cure fistula - in - ano (Bhagandara)

It is said that deities or *Brahamans* (Twice born) use enemy of conch shell [The groove of a fistula is often not straight. The groove of a conch shell is also not straight. Fire turns a conch shell to ashes hence its enemy. Fire is represented in plant kingdom by Citraka (It has a caustic action on living cells).] or fire or *Citraka* - Ceylon Lead wort - White lead wort - L - Plumbago zeylanica Linn - F - Plumbaginaceae for the cure of fistula - in - ano *(Bhagandara)* but why to take this trouble when only a dog's bone *(Kuttā kī Haḍḍī)* rubbed with the urine of an ass *(Gadhā kā Mūtra)* applied to the fistula - in - ano cures it. It seems that the author has described the first application for the use of 'deities' or *'Brahamanas'* because the second application though effective and easily available may be felt dirty for deities or *Brahmanas*. [4/33]

COMMENT

A sinus - like sore sometimes occurs on the side of the anal canal at a distance of two finger's breadth, inwards from the opening.This sore is called *Bhagandara* or fistula - in - ano. The excited 'Faults' at first cause a *Vraṇa* swelling in that place. That swelling suppurates and then burst of itself. Discharges take place of pus and reddish froth. When the sore becomes enlarged, and deepens, it develops into a sinus, through which stools and urine and semen begin to pass. If an inflammatory swelling occurs in the anal canal in any other way, it ripens and suppurates, and then bursts and generates sinus which soon takes the form of Fistula - in - ano.

Curability or Otherwise

All kinds of Fistula - in - ano are difficult to cure. There is every likelihood of death arising in that case in which the downward *bāyū*, the stools, the urine, and worms escape through the Fistula. That Fistula which results from a swelling, which

bursts after having assumed the form of the tooth of a cow is also incurable.

कणानागरधात्रीणां रजसा समधूपलम्।
नस्येन विश्वगुडयोर्हिक्का नश्यति तत्क्षणात्॥ ३४॥

Hikkā nāśano yogaḥ

A combination (formulation) to cure Hiccough (Hikkā).

A mixture prepared from the powders of *Pippalī* - E - Long pepper - Dried Catkins - L - Piper longum Linn - Cavica roxburghii - F - Piperaceae, *Soṇtha* - E - Dry Zingiber - Ginger - L - Zingiber officinale Roscoe - F - Zingiberaceae, *Āmvalā* - Emblic Myrobalans - Indian gooseberry - L - Phyllanthus emblica Linn - Emblica officinalis Gaertn - F - Euphorbiaceae, is licked by mixing *Misṛī* - Crystalline form of Sugar and honey *(Madhu)* alleviates *Hikkā* - Hiccough and powder of *Soṇtha* - E - Dry Zingiber - Ginger - L - Zingiber officinale Roscoe - F - Zingiberaceae and powder of *Guḍa* - jaggery applied to the nostrils as a Nasal medication (snuff) removes *Hikkā* - Hiccough. [4/34]

NOTES :

Hikkā - Hiccough

Such foods as are not digested within proper time, but lie in the stomach in an unchanged state producing a burning sensation in the chest and the throat, or such foods as are heavy, rich, dry, or excitant of *kafa* or are cold, residence in cold places, admission of smoke and dust into the nose, or respiratory passages, exposure to the sun or strong winds, violent physical exercises as pain in the chest, bearing heavy loads, long and fatiguing walks, suppression of the urgings of stools and urine, fasts and all such practices as make the constitution dry, lead to hiccough.

Nasya Vidhi (Nasal medication)

Administration of medicines through the nose is called *nasya*. It is also known as *nāvana* and *nasya karma.*

It is of two kinds - *recana* (purgative to the head, purificatory) and *snehana* (Oleating, palliative), the former is *karṣaṇa* (reducing) while the latter is *bṛṁhaṇa* (strengthening).

सैन्धवार्द्रभुजो रोगं भस्मीकुर्यान्न संशयः।
अत्र कर्तृपदं ज्ञातुं दत्तं कल्पचतुष्टयम्॥ ३५॥

Agnimāndya pratīkāramāha

Treatment of deficient digestion (Agnimāndya)

One who eats *Saindhā namaka* - E - rock salt - E - Chloride of Sodium (A kind of rock salt found in the Sindhu territory) - Bay Salt - Sodium chloridum with *Adarakha* - E - Ginger root - L - Zingiber officinale Roscoe - F - Zingiberaceae before food daily his digestion becomes so sharp that he can digest even large quantity of food like a heap or hill. What to say of normal quantity of food which will not be a difficult task for him. There is no suspicion about it. In this verse the subject (One who? digestion?) is not clear one can not detact it even in all the four *yugas (Satayuga, Dvāpara, Tretā, Kalayuga)* or it is impossible to trace it. This verse is an example in which subject is not clear [4/35]

NOTE :

In this verse word *'Ra'* which means *agni* or fire is used to represent digestion and the word *'Aga'* which means a hill is used to represent a heap of food. (*'Ra'* + *'Aga'* = *'Roga'*).

According to Cakradatta—

लवणार्द्रकप्रयोगः

भोजनाग्रे सदा पथ्यं जिह्वाकण्ठविशोधनम्।
अग्निसंदीपनं हृद्यं लवणार्द्रकभक्षणम्॥ १६॥

(In case of mildness of fire) taking pieces of fresh ginger with salt in the beginning of meal is always wholesome. It stimulates digestive fire, cleanses tongue and throat and is pleasant. [16]

Cakradatta, Agnimāndya, page 93,16.

द्विषतां मम सन्नितम्बबिम्बे मधु हृच्छोकमपाकरोतु सद्यः।
सुहृदां तव सद्विलासलास्ये मधु हृच्छोकमपाकरोतु सद्यः॥ ३६॥

Śoka pratīkāramāha

Treatment of sorrow

Oh *Ratnakalā!* The happiness lost due to sorrow at heart

(Hṛdaya Śoka) of my enemies may be retrieved through taking wine and that of your friends, by kissing the nectar of your lips. [4/36]

NOTE :

Here wine is suggested for removing sorrow of enemies because it causes damage to the liver and other vital organs making life shorter and pleasing oneself through laughter and other happy events (kissing etc.) with one's beloved is recommended for the friends to alleviate sorrow as it is the safest method.

देशे देशे दृश्यते सिन्धुतीरं तीरे तीरे वञ्जुलानां निकुञ्जः।
कुञ्जे कुञ्जे सुभ्रुवां सीधुपानं पाने पाने वर्तते सर्वलोकः॥ ३७॥

Kaveḥ Ānandābhivyaktiḥ

The happiness spread all over the country as observed by the author.

In this country there are multiple river banks and at all these banks there are beautiful cane bushes. Nearly in all of them charming women are busy in drinking wine and with them happy males are also enjoying and taking wine. [4/37]

किमु पिबति समूहः शोकभाजां जनानां
निपतति युवतीनां कामिनां कः स्तनेषु।
व्यथयति सुरते कः कैरवाक्षीं नवोढां
स्मर सुहृदि वसन्ते जायते कः समृद्धः॥ ३८॥

Bahirlāpikām prastauti kaviḥ

A kind of poem (Bahirlāpikā) by the author.

Bahirlāpikā is a kind of poem which has four steps (stanza). It is in the form of questions. The answer is to be given by reader himself. The answer of the fourth stanza is a combination of the answers of preceding three stanza.

Stanza - One

What is that which a group of people submerged in sorrow drink? Answer is *'Madhu'* (A kind of wine).

Stanza - Two

Which part of the body of lustful persons falls on the breast of young women? Answer is *'Karaḥ'* (hand).

Stanza - Three

At the time of copulation with lotus eyed young women who pains them? Answer is *'Adayaḥ'* (a cruel person).

Stanza - Four

Dear *Ratnakalā!* Please try to remember that in spring season which is found in abundance? The answer of this is the collection of the answers of the above three stanza which is *'Madhukarodayaḥ'* (a group of large black bees).

Madhu (A kind of wine - honey) + *Karaḥ* (hand - sucker of a large black bee) + *Adayaḥ* (A crual person) = *Madhukarodayaḥ* (A group of large black bees).

Madhu (Honey) + *Kara* (hand - sucker of a large black bee) = *Madhukara* (An insect which sucks honey from the flower - a large black bee). [4/38]

NOTE :

A large black bee sucks honey from flowers. Therefore it is found in abundance in spring season when flowers bloom. Young women like to walk in garden in spring season observing the beauty of flowers and while doing so they are often troubled by black bees in the same manner as at the time of first copulation young women are teased by young men.

कीलालं विश्वजं यः प्रपिबति पुरुषस्तस्य वक्त्रे रुचिः स्या-
न्नैर्मल्यं चित्तदृष्ट्योर्जठरजठररुक्पीनसश्वासकासाः।
नश्यन्ति क्षुत्प्रबोधो द्युतिरपि वपुषो जायते मञ्जुघोषो
भूलोके मञ्जुघोषे सुदति मम परं विस्मयो वर्ततेऽत्र॥ ३९॥

Śuṇṭhī Kaṣāyamāha

Decoction of Dry Zingiber (Liquid prepared from Dry Zingiber)

A person whether healthy or sick if drinks boiled *Śuṇṭhī water* - E - Dry Zingiber - Ginger - L - Zingiber officinale Roscoe - F - Zingiberaceae daily his appetite increases, he feels pleasent, his eye sight improves. It destroys slow digestive fire *(Mandāgni)*, Coryza *(Pratiśyāya)*, Asthma *(Śvāsa)* and Cough *(Kāsa)*. As a result the desire for taking food is enhanced, the body becomes lustrous and the voice becomes sweet. Oh *Ratnakalā* having

beautiful line of teeth and a sweet voice! In this verse I am astonished to see such a large collection of qualities of *Śuṇṭhī* - Dry Zingiber - Ginger - L - Zingiber officinale Roscoe - F - Zingiberaceae. [4/39]

COMMENT

Śuṇṭhī water (Liquid prepared from *Śuṇṭhī* - Dry Zingiber)

Method of preparation.

Put one tea spoon of *Śuṇṭhī powder* (Dry Zingiber) in a glass of water. Boil it. Keep covered for five minutes. Strain it.

धन्योऽसि रे बकुल सन्मलयाख्यशैल-
मन्दानिलेन चपलीकृतबालपत्र।
त्वद्वल्कलस्य रजसः परिघर्षणेन
दन्ता भवन्ति चपला अपि वज्रतुल्याः॥ ४०॥

Dantarogapratīkāramāha

Treatment of Dental Diseases

O' *Bakula trees - Maulasirī* - L - Mimusops elengi Linn - F - Sapotaceae your tender leaves are trembling due to the scented breeze coming from the *Malaya* hills. You are fortunate enough to provide a dental cure for the trembling teeth. If one chews the bark of *Bakula tree* - L - Mimusops elengi Linn - F - Sapotaceae for a long time or rubs one's teeth with the powder of the bark of *Bakula tree* - L - Mimusops elengi Linn - F - Sapotaceae at the time of washing one's mouth it cures shaking of the teeth and makes them firm like a stone. [4/40]

NOTE :

If the dental cover becomes hard as stone it prevents entry of bacteria.

केलीशैले बकुलपटलं वर्तते यत्त्वदीये
चन्द्रास्ये तत्सकलभयतो यत्नतः पालनीयम्।
कस्मात् स्वामिन् भवति सुतरां त्वत्कृपा नेतरेषां
तस्य त्वग्भिर्दशनदृढता दृश्यते तन्वि यस्मात्॥ ४१॥

Prakārāntareṇa Bakulameva Prastauti.

The Bakula tree is praised in the other way.

O' *Ratnakalā* having a beautiful face like moon! In your play garden at a place there are *trees of Bakula - Maulasirī* - L - Mimusops elengi Linn - F - Sapotaceae. They should be nurtured carefully. Why dear husband asks *Ratnakalā!* You are so kind to *Bakula trees* - L - Mimusops elengi Linn - F - Sapotaceae only. Why other trees escape your kind attention? *Lolimbarāja* answers, "Oh thin waisted *Ratnakalā!* Because the powdered *bark of Bakula tree* - L - Mimusops elengi Linn - F - Sapotaceae used as a dentifrice for the shaking teeth makes them clean and firm. [4/41]

कान्ते कामिनि भामिनि प्रियतमे तन्वंगि चन्द्रानने
सुभ्रु प्रेयसि मानिनि स्मररणक्षोणि क्षणं श्रूयताम्।
रुग्लोध्राम्बुदतेजविड्द्विरजनीतिक्तासमंगावृकी
तेषां चूर्णविघर्षणादपहरेत् कण्डूं रुगस्त्रस्रुतिम्॥ ४२॥

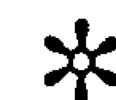
Dantavikāra Cikitsāmāha

Treatment of Dental diseases.

Oh *Ratnakalā!* adorned with many good virtues. Kindly listen. The fine powder of *Kūṭha* - E - Costus root - L - Saussurea lappa. C. B. Clarke - F - Compositae, *Paṭhānī Lodha* - L - Symplocos crataegoides Buch - Ham - F - Symplocaceae, *Nagaramothā* - L - Cyperus scariosus R. Br - F - Cyperaceae, *Tejapattā* - L - Cinna momum tamala Nees & Eberm - F - Lauraceae, *Viḍa Namaka* - Viḍa Salt - Biriya Sancara Namaka - E - Black Salt - Sochal Salt - L - Unaqua Sodium, *Haldī* - E - Turmeric - L - Curcuma longa Linn - F - Zingiberaceae, *Dārū haldī* - E - Indian berberry - L - Berberis species - F - Berberidaceae, *Kuṭakī* - E - Picrorhiza - L - Picrorhiza kurroa Royle ex Benth - F - Scrophulariaceae, *Majīṭha* - E - Maddar root - Indian madder - L - Rubia Cordifolia - Linn - F - Rubiaceae, *Pāṭhā* - L - Cissampelos pareira Linn - E - Velvet leaf - F - Menispermaceae, if used as a tooth paste to clean the teeth stops bleeding and itching of gums. (*Khujalī* and *srāva* in the gums) It is a dentifrice which cures dental diseases. [4/42]

Iti Śrīmallolimbarājaviracite Camatkāra Cintāmaṇau Kṣayādi Roga Pratikāronāma Caturtho Vilāsaḥ Samāptaḥ.

Thus ends the fourth chapter of Camatkāra Cintāmaṇi on the treatment of diseases beginning with Phthisis - Consumption - wasting written by Lolimbarāja.



Chapter - V

MEDICINES FOR REJUVENATION AND APHRODISIACS

अथ पंचमो विलासः
ATHA PANCAMO VILĀSAḤ

Sukhijīvanam Viśinaṣṭi

Praise of happy living

शयनं यदि पल्लवपुष्पकृतं गहनं यदि मत्तपिकं सरुतम्।
यदि चारुवपुर्यदि भूरिधनं किमतः परमस्ति सुखं द्युसदः॥ १॥

What life is more happy than that of a person who sleeps on a bed made from fragrant flowers and tender leaves and possesses a beautiful garden enchanted with the singing cuckooes and who has a healthy and beautiful body and enough money according to his wishes. If any one can obtain this much, O' Gods! What is more than this which is obtainable in heavens and is there any thing else which can be called comfort and happiness or in otherwords there is nothing in this world happier than this. [5/1]

Tadeva prakārāntareṇa varṇayati

The same is described in the other words.

अमन्दामोदमन्दारे प्रमोदोदयदायिनि।
मरुदान्दोलितोदारचञ्चच्चम्पकचारुणि ॥ २॥
भ्रमद्भ्रमरमालाभिर्मालतीभिरलंकृते ।
स्फुरद्वने सुखावासः कामिनां कामदो भवेत्॥ ३॥
॥ युग्मकम्॥

Living in a home garden which is very pleasent due to scented wind coming from *Pārijāta* - E - Night Jasmine - Weeping Nyctanthes - Tree of Sorrow - L - Nyctanthes arbor - tristis - Linn - F - Oleaceae, Trees and also the wind coming through the trembling *Campaka* - L - Michelia champaca Linn - F - Magnoliaceae, flower trees as well as decorated with the flowering *Mālatī* plants - L - Aganosma caryophyllata G. Don - F - Apocynaceae, on which large black bees are buzzing and making lines in the form of garlands around the flowers, fulfils the desire of lustful people. [5/2-3]

Vājīkaraṇa yogya Strīlakṣaṇamāha

Characteristics of a woman who acts as a suitable aphrodisiacs to stimulate sexual desire of a lustful person.

Type of a woman who can provoke lustful sexual feelings in a man.

रहसि गलितलज्जा वाह्यदेशे सलज्जा
कुचभरनमितांगी चन्दनक्षालितांगी।
मृदुतरमुपयान्ती श्रोणिवक्षोजभाराद्
दृढयति कमलाक्षी कस्य कामं न कामम्॥ ४॥

A woman who is shameless in privacy but very much shameful in society, who looks bent due to the weight of her well developed breasts which are fragrant due to anointment of the paste of Sandal wood and who walks slowly due to the weight of her developed buttocks and breasts *(Gaja gāminī)* -(a woman having a stately elephant - like gait) and whose eyes are beautiful like lotus flowers is not able to satisfy the lust for copulation of any person? or in other words such a woman can satisfy the sexual desire of any lustful person. [5/4]

Vājīkaraṇa Yogaḥ

An aphrodisiac formula.

सुन्दरि विदारिकायाः सम्यक् स्वरसेन भवितं चूर्णम्।
सर्पिः क्षौद्रसमेतं लीढ्वा रसिको दशांगना रमयेत्॥ ५॥

Oh beautiful *Ratnakalā!* By licking the powder of *Vidārī Kanda* - *Vidārī* root - L - Pueraria tuberosa DC - F - Leguminosae or - L - Ipomoea digitata Linn - F - Convolvulaceae which has been macerated with its own juice and dried, mixed with *Madhu* (honey) and *Ghṛta* (Clarified butter), a person becomes stout enough to copulate with ten women, without seminal loss. In other words this formula gives much strength. [5/5]

NOTE :

Bhāvanā - implies the maceration of medicinal powders in fluid substances. Powders of drugs, particularly, minerals, are socked in diverse kinds of fluids such as the expressed juice of plants, decoctions, infusions, & C. A single operation takes four and twenty hours. It should be repeated several times, the fluid used each time may be same, or of different kinds. The object, of course, of the process is to obtain the active principle of the drugs subjected to it.

By *Svarasa* is meant the expressed juice of medicinal plants and fruits, & C. It is prepared by pounding fresh plants and fruits & C, in a mortar and then pressing out the juice thereof. The expressed juice is then strained through a piece of cloth.

Vīrya vardhako yogaḥ

A formula which enhances the virile power - to nourish the enfeebled vital seed - to increase the semen.

चूर्णमामलकजं मृगनेत्रे भावितं स्वजनितेन रसेन।
शर्करामधुपयोघृतयुक्तं यः पिबेत् प्रतिदिनं रतलुब्धः॥ ६॥

The powder of *Āmvalā* - Emblic Myrobalan - Indian gooseberry - L - Phyllanthus emblica Linn - Emblica officinalis Gaertn - F - Euphorbiaceae macerated with its own juice and dried by scattering over the hide of a deer and powdered This powder mixed with *Cīnī* (Sugar), *Madhu* (honey), *Ghṛta* (clarified butter) and taken orally alongwith milk *(Dugdha)* enables a person to copulate daily. [5/6]

Āmalaka Cūrṇa Sevana phalamāha

The effect of taking powder of Āmalakī - Emblic Myrobalan.

रूपयौवनभरालसगात्राश्चित्तचौर्यचतुराः सतु योषाः।
कामयेत् प्रतिदिनं शतसंख्या वार्द्धकं प्रति गतोऽपि युवेव॥ ७॥

By taking powder of *Āmvalā* - Emblic Myrobalan - Indian gooseberry - L - Phyllanthus emblica Linn - Emblica officinalis Gaertn - F - Euphorbiaceae even an old person becomes young, handsome and full of youthfulness and becomes able to control his desire. He can copulate with hundreds of women without loss of semen or in other words he desires company of women. [5/7]

Vārdhakeapi Yauvanaprado yogaḥ

A formula which gives youthfulness even to an old person.

विदारिकाकन्दभवं सुचूर्णं पयोघृताभ्यां सहितं मृगाक्षि।
कर्षप्रमाणं समदन् प्रभाते वृद्धोऽपि बालाशतमत्र भुङ्क्ते॥ ८॥

Oh *Ratnakalā!* Having roving eyes like a fawn. If any person takes orally the powder made from *Vidārī kanda* - *Vidārī* root - L - Pueraria tuberosa DC - F - Leguminosae - L - Ipomoea digitata Linn - F - Convolvulaceae mixed with *Gharta* - clarified butter along with milk *(Dugdha)* in dose of twelve *māśā* (1 tola) early in the morning daily, even if he is an old person he becomes able to copulate with hundred women, without seminal loss. [5/8]

Ātmaguptā prayogaḥ

Use of Cowhage - Cowitch (Kinvāñca - Ātmaguptā).

य आत्मगुप्तेक्षुरबीजचूर्णं सशर्करं केतकगर्भगौरि।
धारोष्णदुग्धेन पिबेत् प्रभाते नारीसहस्त्रं रसिकः स भुङ्क्ते॥ ९॥

Oh *Ratnakalā!* Having a fair complexion like the flower of *Kevaḍā (Ketakī)* - E - Screw Pine - L - Pandanus odoratissimus Roxb - F - Pandanaceae. A person who loves charming women (an appreciator of beauty) if takes the powder of seeds of *Kinvāñca* - *Ātmaguptā* - E - Cowhage - Cowitch - L - Macuna pruriens Bek - F - Leguminosae, orally with immediately expelled cow's milk *(Dugdha)* sweetened with sugar *(Cīnī)* becomes able to copulate with many women without loss of semen. [5/9]

Madhuyaṣṭī cūrṇā prayogaḥ

Use of the powder of Liquorice Root (Madhuyaṣṭī - Mulețhī)

कर्षप्रमाणं मधुकस्य चूर्णं सद्यो घृतक्षौद्रसमन्वितञ्च।
पयोऽनुपानं रुचिरांगि लिह्यात् स नित्यवेगो वनितासहस्त्रे॥ १०॥

Oh beautiful *Ratnakalā!* Sixteen *Māśā* of the powder of *Mulețhī* - E - Liquorice Root - L - Glycyrrhiza glabra Linn - F - Leguminosae, taken orally daily mixed with *Madhu* (honey) and *Ghṛta* (Clarified butter) along with milk *(Dugdha)* enables a man to copulate with many women. In this formula *Madhu* (honey) and *Ghṛta* (Clarified butter) are *Sahapāna* (substances which are taken mixed with the main drug) and milk *(Dugdha)* is *Anupāna* (vehicle). [5/10]

Uccaṭā cūrṇa prayogaḥ

Use of the powder of Uccaṭā - White Ghunghacī - E - Jequirity - L - Abrus precatorius Linn - F - Leguminosae.

उच्चटाप्रभवं चूर्णमुन्निद्रकमलानने।
क्षीरेण सहितं लीढ्वा नरो वाजीव जायते॥ ११॥

Oh *Ratnakalā!* Having cheerful face like full bloomed lotus flower. The powder of white *Ghunghacī - Uccaṭā* - E - Jequirity - L - Abrus precatorius Linn - F - Leguminosae if taken orally with milk *(Dugdha)* makes a man able to copulate like a horse. [5/11]

Śukradāḍharthakaro yogaḥ

A formula which strengthens the virile power of semen and stabilizes it.

शतावर्युच्चटाचूर्णं कमलायतलोचने।
सुखार्थिना सदा सेव्यं शुक्रदार्ढ्यकरं परम्॥ १२॥

Oh lotus eyed *Ratnakalā!* The powder of *Śatāvarī* - L - Asparagus recemosus Willd - F - Liliaceae and *White Ghunghacī - Uccaṭā* - E - Jequirity - L - Abrus precatorious Linn - F - Leguminosae, should be always used by the people regularly who wish to attain a happy life .This powder thickens the semen and stabilizes the thin semen. [5/12]

Kārśyaharo yogaḥ

A formula which fattens a thin body.

A formula to remove Kṛśatā (feebleness).

सर्पिषा पयसा वाऽथ अश्वगन्धापलार्धकम्।
प्रभाते सेवनं कुर्यात् कृशानां पुष्टिकारणम्॥ १३॥

A powder of *Asagandha* - E - Winter cherry - L - Withania somnifera Dunal - F - Solanaceae, taken in a quantity of two tolas (20 grams approximately) along with *Gharta* (clarified butter) or *Dugdha* (milk) early in the morning every day improves the health of a thin person. The above formula removes *Kṛśatā* (To become lean or emaciated - feebleness). [5/13]

COMMENT

To make the formula more palatable the powder of *Nāgaurī Asagandha* in a quantity of Two tolās (20 grams approximately) is boiled in half a seer or half litre of milk on slow

fire till it becomes consistent like *Rabaḍī* (a preparation made from milk after thickening it on slow fire). This preparation is taken mixed with *Miśrī* (Crystalline form of Sugar) to make a thin body strong and to fill up a shrunken face. The wrinkles on face disappear after using the preparation for some days and the person begins to improve his health.

Balavardhako yogaḥ

A formula which improves strength.

तूलिनीपुष्पचूर्णन्तु क्षौद्रकर्षं लिहेदनु।
दुर्बलो बलमाप्नोति मासैकेन यथा शशी॥ १४॥

One tolā (10 grams approximately) powder of the flowers of *Semala Tree - Semala ke phūla* - E - Silk Cotten Tree - L - Bombax malabaricum DC - F - Bombacaceae, licked with one Tolā (10 grams approximately) *Madhu* (honey) daily makes a thin person stout in the same manner as the moon becomes full in one month. [5/14]

Vīrya Stambhakaro yogaḥ

A formula which stabilizes semen (makes semen firm and stiff)

अश्वमारजटालेपं यः करोति करे मणौ।
वीर्यस्तम्भं स लभते कर्णाटीसुरतेष्वपि॥ १५॥

A love sick (blinded by love) person who applies a paste of the root of the white *Kanera* - E - Sweet scented oleander - L - Nerium odorum Soland - F - Apocynaceae, on his palm and over his glans penis some time before the sexual intercourse can copulate even with the sexy women of *Karnāṭakā* (a southern province of India - women belonging to *dravida* race) retaining his semen for a fairly long period. [5/15]

Aparo Vīrya Stambhakaro yogaḥ

Another semen stabilizing formula.

A formula which makes semen firm and stiff.

क्राथं पिवेत् खाखसवल्कलानां सर्पिर्यवानीगुडमिश्रितं यः।
प्राप्नोति भूयः सुरतेषु दार्ढ्यं भवेद् रिरंसुः कलविंकवत् सः॥ १६॥

A person wishing sexual intercourse who drinks decoction

of the skin of *Posta fruit* - L - Papaver somniferum Linn - F - Papaveraceae along with *Ajavāyana* - E - The Bishop's weed - Ajova seeds - Lovage - L - Carum copticum Benth & Hook - Syn - Trachy - spermum ammi Linn - Syn - Ptychotis ajowan DC - F - Umbelliferae, *Guḍa* (Jaggery) and *Gharta* (Clarified butter) can indulge in copulation again and again stabilizing his semen fairly. In other words his semen does not fall for a long period. [5/16]

Kāminī vidrāvano Rasaḥ

A mercurial compound to liquidate females before copulation.

सकर्पूरो रसक्षौद्रजातीरजविमिश्रितः।
लिंगलेपात् करोत्येष द्रावणं हरिणीदृशाम्॥ १७॥

An application in the form of a paste is formed by mixing *Kapūra* - E - Camphor - Borneo Camphor - L - Camphora, *Suddha Pārā* - Purified *Pārada* - Hydrar - gyrum - Mercury - quick silver, *Suhāgā* - Borax - Sodium Borate - Biborate of Soda - L - Sodii Biboras and *Madhu* - Honey. This paste if applied on the penis some time before intercourse liquidates female very soon. [5/17]

Granthānte Jaganmangalātmakam Mangalācaraṇam

An auspicious saying in the end of treatise for the prosperity and well wishes of the society.

वक्षोजन्मभरालसाः सुजघनाः सम्पूर्णचन्द्राननाः।
श्यामाश्चञ्चललोचनाः सुवसना गम्भीरनाभिहृदाः॥
क्षामा बन्धुरकन्धराः सुदशनाः बिम्बाधराः सुस्वरा।
भव्यानां भवने वसन्ति वनिता विश्वेश्वरानुग्रहात्॥ १८॥

In the end of the treatise the author wishes and prays *Lord Śiva (Viśvanāth)* that women who are dull due to the weight of their well developed hard breasts, having beautiful thighs and a beautiful charming face resembling full moon as well as of the age of sixteen years having roving eyes and adorned with clothes and ornaments who have deep navel, thin waist and beautiful long neck and also have beautiful teeth line as well as rosy lips resembling *Bimba fruit* (having lips as ruddy or cherry as the *Bimba* fruit) and having sweet voice should be found in our society which consists so many houses of rich and happy people. In other words all people of our society may dwell in beautiful residences

consisting of above type of charming women and may remain wealthy and happy. [5/18]

Iti Śrimallolimbarājaviracite Camatkāra Cintāmaṇau Vājikaraṇa dravya varṇanamnāma Pancamo Vilāsaḥ Samāptah.

Thus ends the fifth chapter of Camatkāra Cintāmaṇi written by Lolimbarāja which describes the medicines for rejuvenation and aphrodisiacs.



APPENDIX - I

INDEX OF DIET ARTICLES AND DRUGS

(Only one reference furnished from each recipe)

Imalī - E - Tamarind Tree 1/77
- L - Tamarindus indica Linn
- F - Leguminosae

Ilāyacī - E - Cardamom Fruit 4/25
- Lesser Cardamom
- L - Elettaria cardamomum Maton
- F - Zingiberaceae

Eraṇḍa (Seeds - oil) - E - Castor oil plant 3/19, 3/20, 3/36, 3/48
- L - Ricinus communis Linn
- F - Euphorbiaceae

Kamghī - E - Indian Mallow 3/31
- L - Abutilon indicum (Linn) Sw
- F - Malvaceae

Kacūra - E - Zedoary 1/57, 1/68
- L - Curcuma zedoaria Rosc
- F - Zingiberaceae

Kacce bela kā Gūdā 2/2, 2/3, 2/7, 2/8, 2/13, 2/14, 2/19, 2/23, 2/26, 2/27, 2/34
Pulp of unripe Bael fruit
- E - Bengal quince - Bael fruit
- L - Aegle marmelos Corr
- F - Rutaceae

Kaṇṭakārī (Choṭī) - Kaṭerī 1/20, 1/22, 1/52, 1/53, 1/57, 1/59, 1/68, 1/75, 2/3, 3/4, 3/15, 3/19
- L - Solanum xanthocarpum Schrad & Wendle
- F - Solanaceae

Kaṇṭakārī (Baḍī) - Kaṭerī 1/20, 1/22, 1/57, 1/59, 1/76, 2/3, 3/19
- L - Solanum indicum Linn
- F - Solanaceae

Katthā - E - Black Catechu 3/5, 4/11
- L - Acacia catchu Willd
- F - Leguminosae

Kapūra - E - Camphor - Borneo Camphor 5/17
- L - Camphora

Kamala - E - Sacred lotus 1/33, 1/35, 1/39, 1/42
- L - Nelumbium speciosum Willd

- F - Nymphaeaceae

Karañja - E - Smooth Leaved Pongamia 2/28
- Indian Beech
- L - Pongamia glabra Vent
- F - Leguminosae

Kākaḍāsinghī 1/56, 1/57, 2/24
- L - Pistacia integerrima Stew. ex Brandis
- F - Anacardiaceae

Kāyaphala (Kaṭphala)
- Box Myrtle - Bay - berry 1/56, 1/63, 1/73
- L - Myrica nagi - Thunb
- F - Myricaceae

Kālājīrā - E - Black Caraway seed 1/78, 4/15
- L - Carum carvi Linn
- F - Umbeliferae

Kālā Tila - Black Tila - E - Black Gingelli 3/46
- Black sesame
- L - Sesamum indicum Linn
- F - Pedaliaceae

Kālā Namaka - E - Black Salt 2/31, 2/35, 4/42
- Sochal Salt
- L - Unaqua sodium

Kālī Mirica - E - Black pepper 2/28, 2/31, 2/35, 3/4, 3/5, 3/12
- L - Piper nigrum Linn
- F - Piperaceae

Kālī Sārivā 1/88, 2/11
- L - Cryptolepis buchanani Roem & Schult
- F - Asclepiadaceae

Kāsa - E - Thactch grass 3/48
- L - Saccharum spontaneum Linn
- F - Gramineae

Kinvānca - E - Cowhage - Cowitch 5/9
- L - Mucuna pruriens Bek
- F - Leguminosae

Kumuda - E - Water lily 1/42, 1/43

- L - Nymphaea alba Linn
- F - Nymphaeaceae

Kuṭakī (Kaṭukī) - E - Picrorhiza — 1/21, 1/25, 1/31, 1/49, 1/51, 1/55, 1/57, 1/79, 1/85, 1/86, 1/88, 2/1, 2/3, 2/29, 2/30, 3/29, 3/30, 3/31, 3/32, 3/44, 4/42
- L - Picrorhiza kurroa Royle ex Benth
- F - Scrophulariaceae

Kuṭaja - Bark - Kuraiyā - Bark — 2/l, 2/2, 2/3, 2/5, 2/14, 2/20, 2/29, 2/30, 4/19
- E - Kurchi - Conessi or Tellicherry Bark
- L - Holarrhena antidysenterica Wall
- F - Apocynaceae

Kuttā kī Haḍḍī - Dog's bone — 4/33

Kulathī - E - Horse gram — 3/22
- L - Dolichos biflorus Linn
- F - Leguminosae

Kuśa (root) — 3/47, 3/48
- L - Eragrostis cynosuroides Beauv
- Syn - Desmostachya bipinnata Stapf
- F - Gramineae

Kūṭhā - E - Costus root — 1/84, 1/87, 4/42
- L - Saussurea lappa, C.B. Clarke
- F - Compositae

Kelā - E - Plantain — 1/44
- L - Musa sapientum Linn
- F - Musaceae

Kevaḍā (Ketakī) - E - Screw Pine — 1/43, 5/9
- L - Pandanus odoratissimus Roxb
- F - Pandanaceae

Khasa - E - Cuscus grass — 1/18, 1/22, 1/26, 1/28, 1/38, 1/70, 1/85, 1/88, 2/2, 2/3, 2/14, 2/26, 2/29, 3/45
- L - Andropogon muricatus Retz
- Vetiveria zizanioides (Linn) Nash
- F - Gramineae

Khirenṭī - E - Country mallow — 3/15, 3/45
- L - Sida cordifolia Linn

- F - Malvaceae

Khaira kā Chāla (Khadira sāra) — 3/5, 4/11
- E - Bark of Black Catechu
- L - Acacia catechu Willd
- F - Leguminosae

Gandhaka - (Śuddha Gandhaka) — 4/10, 4/15
- Sulphur - Purified Sulphur

Gandha rasa - Syn. **Bola, Hīrābola** — 3/22
- E - Myrrh
- L - Commiphora myrrha Holmes
- F - Burseraceae

Gaja pīpala — 2/23
- L - Scindapsus officinalis
- F - Araceae

Gadhā kā Mūtra — 4/33
- Ass's urine

Gambhārī — 1/57, 1/59, 1l67, 2/4, 3/19, 3/20, 4/24
- L - Gmelina arborea Linn
- F - Verbenaceae

Giloya - E - Tinospora — 1/21, 1/22, 1/23, 1/29, 1/51, 1/52, 1/53, 1/66, 1/68, 1/75, 1/76, 1/82, 1/83, 2/l, 2/2, 2/3, 2/27, 3/4, 3/8, 3/30, 3/44, 4/19
- L - Tinospora cordifolia (Willd) Miers
- F - Menispermaceae

Gudūcī (Guruca) — 1/24, 3/20, 3/32, 3/35, 3/45, 4/9, 4/12, 4/13, 4/21, 4/23, 4/24,

Guggulu - E - Indian Bdellium — 4/3, 4/24
- L - Balsomodendron mukul Hook. ex Stocks
- F - Burseracae

Guḍa (Solid form of the juice of sugar cane - Jaggery - molasses — 1/65, 1/78, 2/8, 2/19, 2/31, 3/2, 3/9, 3/14, 4/7, 4/17, 4/18, 4/34, 5/16

Gūmā 3/33
- L - Leucas cephalotus Spreng
- F - Labiatae

Gokharū - E - Small Caltrops 1/22, 1/57, 1/59,
- L - Tribulus terrestris Linn 2/3, 2/4, 3/15, 3/19,
- F - Zygophyllaceae 3/20, 3/48, 4/24, 4/31

Goghṛta 3/15
Cow's clarified butter

Gobara 3/26
(fresh fluid of cow dung)

Gomūtra 3/22, 4/11, 4/24,
Cow's urine 4/26

Ghunghacī (**Uccaṭā** - white **Ghunghacī**) 5/11, 5/12
- E - Jequirity
- L - Abrusprecatorius Linn
- F - Leguminosae

Ghṛta (Ghee) 1/19, 1/30, 1/84, 1/88,
- Clarified butter 1/93, 2/21, 2/36, 2/37, 3/3, 3/9, 3/15, 3/25, 3/32, 4/14, 4/20, 4/21, 4/26, 4/30, 5/5, 5/6, 5/8, 5/10,5/13, 5/16

Ghoḍā kā khura (Girikarṇaḥ) 4/31
- p. hooves (horny part of the foot of a horse) - Hoof of horse

Girikarṇa - E - Winged - leaved clitoria
- L - Clitoria ternatea Linn
- F - Leguminosae **[Aparājitā]**

Cakavaḍa - Seeds of **Cakavaḍa** 1/75
- E - Seeds of Fetid Cassia
- L - Cassia tora Linn
- F - Leguminosae

Camelī (leaves) - E - Spanish Jasmine 4/12
- L - Jasminum grandiflorum Linn

- F - Oleaceae

Campaka 5/2
- L - Michelia champaca Linn
- F - Magnoliaceae

Cavya - L - Piper chaba Hunter 1/48, 1/58, 2/31,
- Piper officinarum Cas D.C. 2/32-33, 2/34
- F - Piperaceae

Cāvala kā dhovana 2/13, 2/15, 3/47
- rice wash - rice water

Citraka (Cītā) - Bark 1/48, 1/63, 1/64, 2/28,
- Ceylon Lead wort - White Lead wort 2/30, 2/31, 2/32-33,
- L - Plumbago zeylanica Linn 2/34, 2/35, 3/8, 4/18,
- F - Plumbaginaceae 4/26, 4/33

Cirāyatā - E - Chireta 1/21, 1/22, 1/24, 1/58,
- L - Swertia chirata (Buch-Ham) 1/68, 2/l, 2/2,
- F - Gentianaceae 2/30, 3/29, 3/44, 3/46, 4/6, 4/19

Ciraunjī 2/18
- L - Buchanania latifolia Roxb
- F - Anacardiaceae

Cīnī 1/82, 5/6, 5/9
Sugar

Cetakī (Haraḍa) 1/79, 4/28
- E - Myrobalans - Chebulic Myrobalans
- L - Terminalia chebula Retz
- Terminalia citrina Roxb
- F - Combretaceae

Caulāī (Juice)- E - Prickly Amaranth 1/81, 4/8
- L - Amaranthus spinosus Linn
- F - Amaranthaceae

Jamāla Goṭā - E - Croton oil seed 4/18
- L - Croton tiglium Linn
- F - Euphorbiaceae

Jala 2/16, 3/27, 4/31,
Water

Javākhāra — 2/31, 2/32 - 33
- E - Impure carbonate of potash
- L - Potasii carbones

Javāsā — 1/21, 1/52, 3/45
- E - Arabian or Persian Manna Plant
- L - Alhagi camelorum - Fisch
- F - Leguminosae

Jāmuna kī Guṭhalī - Jāmuna — 2/13, 2/18
- E - Seed of Jambul Tree
- L - Eugenia jambolana Lam
- Syzygium cumini Skeels
- F - Myrtaceae

Jāyaphala - Nutmeg — 3/17
- L - Myristica fragrans - Houtt
- F - Myristicaceae

Jau - E - Barley — 2/32, 2/33
- L - Hordeum vulgare Linn
- F -Gramineae

Jīrā - Safeda Jīrā - E - Cumin seed — 4/10
- L - Cuminum cyminum Linn
- F - Umbelliferae

Jaunka - Leech — 1/63

Jhaḍabera — 2/32-33
- L - Zizyphus nummularia W.& A.
- F - Rhamnaceae

Tamāla - E - Indian Gamboge Tree — 1/44
- L - Garcinia morella Desr.
- F - Guttiferae

Tilakapuṣpa (Bark) — 4/5
- L - Flower of Wendlandia exerta DC.
- F - Rubiaceae

Tilataila — 1/77, 1/86, 1/87
- E - Oil of Gingelli - Sesame oil
- L - Sesamum indicum Linn
- F - Pedaliaceae

Tila - E - Gingelli - Sesame — 4/17
- L - Sesamum indicum Linn
- F - Pedaliaceae

Triphalā — 1/51, 1/54, 3/25, 3/31, 3/32, 3/35, 4/3, 4/11, 4/19,

Powder of **Harrae** - E - Myrobalans
- Chebulic Myrobalans
- L - Terminalia chebula Retz
- Terminalia citrina Roxb
- F - Combretaceae

Powder of **Bahedā** - E - Beleric Myrobalans
- Beddanut - L - Terminalia belerica Roxb
- F - Combretaceae

Powder of **Āmvalā** - E - Emblic Myrobalan
- Indian gooseberry
- L - Phyllanthus emblica Linn
- Emblica officinalis Gaertn
- F - Euphorbiaceae

Tuṣodaka (formented liquid from husk of barly) - E - Barley — 2/32, 2/33
- L - Hordeum vulgare Linn
- F - Gramineae

Tejapattā — 4/42
- L - Cinna momum tamala Nees & Eberm
- F - Lauraceae

Dahī — 1/87, 2/10, 4/7
Curd

Dāḍima - E - Pome granate — 1/18, 2/31
- L - Punica granatum Linn
- F - Punicaceae

Dārūhaldī - E - Indian berberry — 3/35, 3/46, 4/12, 4/15, 4/24, 4/29, 4/42
- L - Berberis species
- F - Berberidaceae

Durālabhā — 1/57, 1/68, 4/30
- L - Fagonia arabica Linn
- F - Zygophyllaceae

Dugdha
(Milk)
2/21, 3/40, 3/41, 3/48, 5/6, 5/8, 5/9, 5/10, 5/11, 5/13

Devadārū - E - Himalayan cedar
- Pinus deodar
- L - Cedrus deodara (Roxb) Loud
- F - Pinaceae

1/20, 1/53, 1/58, 1/64, 1/72, 1/86, 2/5, 3/3, 3/20, 3/44

Droṇapuṣpī
- L - Leucas cephalotes Spreng
- F - Labiatae

3/33

Dhaniyān - E - Coriander fruit
- L - Coriandrum sativum Linn
- F - Umbelliferae

1/20, 1/29, 1/70, 1/85, 2/2, 2/6, 2/7, 2/26, 3/4

Dhamāsā
- L - Fagonia arabica Linn
- F - Zygophyllaceae

1/21

Dhāna kā lāvā (roasted grain of Paddy)
- E - Rice Paddy
- L - Oryza sativa Linn
- F - Gramineae

1/18

Dhāya ke Fūla (Dhāya's Flower)
- L - Woodfordia floribunda - Salisb
- syn - Woodfordia fruticosa Kurz
- F - Lythraceae

2/8, 2/9, 2/13, 2/22, 2/23, 2/29

Nalada - E - Cuscus grass
- L - Andropogon muricatus Retz
- Vetiveria zizanioides (Linn) Nash
- F - Gramineae

According to P. V. Sharma
Nalada - Syn - **Māṁsī** (Cakradatta)

1/58

Nāgakesara - E - Cobra's Saffron
- L - Mesua ferrea Linn
- F - Guttiferae

4/25

Nāgaramothā
- L - Cyperus scariosus R.Br
- F - Cyperaceae

1/18, 1/21, 1/22, 1/24, 1/25, 1/28, 1/31, 1/49, 1/52, 1/53, 1/68, 1/70,

1/76, 1/79, 1/83, 1/86, 1/88, 2/l, 2/2, 2/3, 2/5, 2/6, 2/7, 2/8, 2/13, 2/14, 2/17, 2/24, 2/26, 2/27, 2/30, 2/38, 3/2, 3/44, 3/45, 3/46, 4/25, 4/26, 4/42

Nāgaurī Asagandha - E - Winter cherry
- L - Withania somnifera Dunal
- F - Solanaceae

Another name - Withania ashwagandha

5/13

Nāriyala - E - Coconut
- L - Cocos nucifera Linn
- F - Palmea

1/44, 3/28

Niśotha - E - Turpeth root - Indian Jalap
- L - Operculina turpethum-Silva Manso
- Syn - Ipomoea turpethum R. Br
- F - Convolvlaceae

1/80, 4/11

Nīma kī chāla (powder of **Neem)**
- Bark of Neem - Seeds of Neem
- Juice of Margosa leaves

Neem - Margosa - Indian Lilac
- L - Azadirachta indica - A. Juss
- Melia azadirachta - Linn
- F - Meliaceae

1/29, 1/54, 1/69, 1/84, 3/29, 3/31, 3/32, 3/35, 3/36, 4/11, 4/19

Nīla kamala - E - Water lily
- L - Nymphaea stelleta Willd
- F - Nymphaeaceae

1/4, 4/16

Nību - E - Lime
- L - Citrus medica var. acida
- F - Rutaceae

4/10

Netrabālā
- L - Pavonia odorata Willd
- F - Malvaceae

1/25, 2/2, 2/6, 2/14, 2/23, 2/38

Paṭhānī Lodha
- L - Symplocos crataegoides Buch - Ham

2/13, 4/42

- F - Symplocaceae

Padmākha - Padmakāṣṭha 1/29, 2/2, 3/3
- E - Mild Himalaya Cherry
- L - Prunus puddum Roxb.ex. Wall
- F - Rosaceae

Paḍhala 1/57, 1/59, 1/67, 2/4, 3/20, 3/44, 4/24
- L - Sterio spermum suaveolens DC
- F - Bignoniaceae

Pārada (Śuddha - Purified) 4/15, 5/17
- Hydrar 'gyrum
- Mercury; quick silver

Paravala kī Nāla 1/51, 1/54, 1/57, 1/69, 1/79, 3/30
- Stem of **Paravala** - Leaf of **Paravala**
- L - Trichosanthes dioica Roxb
- F - Cucurbitaceae

Pārijāta - E - Night Jasmine 5/2
- Weeping Nyctanthes - Tree of Sorrow
- L - Nyctanthes arbor - tristis - Linn
- F - Oleaceae

Piṭhavana (Pṛṣniparṇi) 1/22, 1/57, 1/59, 1/88, 2/3, 2/4, 2/26 3/19, 3/20, 4/24
- L - Urariapicta Desv
- F - Leguminosae

Pāṭhā - E - Velvet leaf 2/2, 2/3, 2/5, 2/13, 2/29, 3/30, 4/42
- L - Cissampelos pareira Linn
- F - Menispermaceae

Pittapāpaḍā (Parpaṭajah) 1/21, 1/24, 1/26, 1/31, 1/68, 1/85, 3/45, 4/19
- L - Polycarpea corymbosa Lam
- F - Caryophyllaceae

Pippalīmūla - E - Piper root 1/23, 1/48, 1/49, 1/58, 2/31, 3/7
- Root of Piper longum Linn
- Piperaceae

Priyangu 1/88, 2/11
- L - Collicarpa macrophylla Vahl
- F - Verbenaceae

Pīpala Tree 1/90
- L - Ficus religiosa Linn
- F - Moraceae

Pīpala (Pippalī) - Choṭī pīpala 1/18, 1/48, 1/50, 1/52, 1/53, 1/56, 1/58, 1/59, 1/65, 1/66, 1/67, 1/68, 1/70, 1/73, 1/76, 1/78, 1/80, 1/88, 2/24, 2/30, 2/31, 2/32-33, 3/3, 3/7, 3/8, 3/9, 3/15, 3/26, 4/10, 4/11, 4/25, 4/26, 4/28, 4/29, 4/34
- Long pepper - Dried Catkins
- L - Piper longum Linn
- Cavica roxburghii
- F - Piperaceae

Pīlī Sarason - E - Yellow Sarson 1/84
- Indian Colza
- L - Brassica campestris var. sarson Prain
- F - Cruciferae

Punarnavā 1/58, 2/28, 4/24
- E - Hogweed - Horse purslene
- L - Boerhaavia diffusa Linn
- F - Nyctaginaceae

Postā - L - Papaver somniferum Linn 5/16
- F - Papaveraceae

Pohakaramūla - E - Orris root 1/53, 1/56, 1/57
- L - Iris germanica Linn
- F - Iridaceae

According to P.V. Sharma in Cakradatta
- Inula racemosa Hook. f.

Bakarī kā Dūdha 2/18, 2/38
Goat's milk

Bakarī kā Ghṛta 3/37
Goat's clarified butter (Clarified butter obtained from milk of goat)

Babūla kvātha - Decoction of **Babūla** 3/5
- L - Acacia arabica Willd
- F - Leguminosae

Balā - E - Country mallow - Sida 1/85, 2/3, 3/3
- L - Sida cordifolia Linn
- F - Malvaceae

Baheḍā 1/51, 1/54, 1/69, 3/3, 3/5, 3/7, 3/8,
- E - Beleric Myrobalans - Beddanut
- L - Terminalia belerica Roxb 3/16, 3/25, 3/31, 3/32, 3/35, 4/3, 4/11, 4/12, 4/19, 4/26
- F - Combretaceae

Bākucī - E - Psoralea seed - Malaya tea 3/31, 4/32
- L - Psoralea corylifolia Linn
- F - Leguminosae

Bālavaca - E - Sweet Flag 1/51, 1/54
- L - Iris germanica Linn
- F - Iridaceae (According to Dr. Desai)
According to Thakur Balvant Singhjee
(Paris polyphylla)
According to P.V. Sharma

Bijaurā Nībū - E - Citron 1/64, 2/31, 2/32-33, 3/38
- L - Citrus medica Linn
- F - Rutaceae

Bera kī Chāla - Bark of Bera (Kernel) 2/18, 4/25
- E - Jujube - L - Zizyphus sativa Gaertn-
- Z. Vulgaris Lam
- F - Rhamnaceae

Bela (Girī) 1/57, 1/59, 1/67, 1/88, 2/4, 2/6, 2/28, 2/38, 3/19, 3/20, 4/24
Bael fruit - Bark of Bael
- Pulp of Bael fruit
- E - Bengal quince - Bael fruit
- L - Aegle marmelos Corr
- F - Rutaceae

Bola Cūrṇa - Powder of Myrrh 4/29
- E - Myrrh
- L - Commiphora myrrha Holmes
- F - Burseraceae

Banbhaṇṭā 2/4, 3/20, 4/24
- L - Solanum indicum Linn
- F - Solanaceae

Bhadramustā - E - Nutgrass 2/2
- L - Cyperus rotundus Linn
- F - Cyperaceae
Another name of **Mothā** is given in Bhavaprakash as **Bhadramustā**

Bhāṅga (Vijayā) 1/58, 1/75, 3/2
- E - hashish - hasheesh Hemp
- E - Indian hemp - Cannabis
- L - Cannabis sativa - Linn
- Cannabis indica Lam - F - Cannabinaceae

Bhāraṅgī 1/52, 1/53, 1/57, 3/4, 3/17
- L - Clerodendrum serratum (Linn)
Moon According to P.V. Sharma
- L - Clerodendron serratum , Spreng
- F - Verbenaceae

Bhilāvā - E - The Marking - nut tree 3/46, 4/17, 4/18, 4/24
- L - Semecarpus anacardium - Linn
- F - Anacardiaceae

Bhuin Ānvalā 2/10
- L - Phyllanthus niruri Linn
- F - Euphorbiaceae

Bhaṛṅgarāja 4/19
- L - Eclipta alba Hassk
- F - Compositae

Bhatkataiyā 2/4, 3/20, 4/24
- L - Solanum xanthocarpum Schrad & Wendle
- F - Solanaceae

Makkhana 4/2
butter

Majīṭha - E - Maddar root - Indian madder 4/42
- L - Rubia cordifolia - Linn
- F - Rubiaceae

Maṭhā (Butter milk) — 2/8, 2/9, 2/32-33,
- Whey — 2/34, 2/35, 4/26

Madya (Wine) — 4/36

Madāra — 1/58, 4/18
- E - Mudar - Gigantic Swallow-wort
- L - Calotropis gigantea (Linn) R. Br. ex Ait
- F - Asclepiadaceae

Madhukarkaṭī — 3/38
- L - Carica papaya Linn
- F - Caricaceae

Madhu (Honey) — 1/29, 1/76, 1/78, 2/15, 2/16, 2/17, 2/18, 3/10, 3/11, 3/12, 3/18, 3/23, 3/25, 3/32, 3/38, 4/l, 4/4, 4/19, 4/23, 4/26, 4/28, 4/34, 5/5, 5/6, 5/10, 5/14, 5/17

Marica - Black pepper — 1/73, 2/5, 2/30, 2/32-33, 3/3, 3/8, 3/9, 3/15, 3/30, 4/10, 4/11, 4/15,4/26
- L - Piper nigrum - Linn
- F - Piperaceae

Maroḍaphalī — 1/86, 1/87
- L - Helicteres isora Linn
- F - Sterculiaceae

Mahābalā — 3/31
- L - Sida rhombifolia Linn
- F - Malvaceae

Mahuā — 1/54, 3/30
- L - Bassia latifolia Roxb
- F - Sapotaceae

Mālatī — 5/3
- L - Aganosma caryophyllata G. Don
- F - Apocynaceae

Mānḍa — 1/18
(medicated Starch water obtained

from boiled rice and medicines)

Mānsa Rohiṇī - E - Red wood tree — 1/68
- L - Soymida febrifuga A. Juss
- F - Meliaceae

Miṣrī — 2/15, 3/8, 3/12, 3/24, 4/1, 4/21, 4/28, 4/34
Crystalline form of Sugar

Munakkā - E - Grapes — 1/31, 1/69, 1/88, 4/1, 4/12, 4/31,
- L - Vitis vinifera Linn
- F - Vitaceae

Mulethī - E - Liquorice root — 1/82, 1/86, 2/13, 3/38, 5/10
- L - Glycyrrhiza glabra Linn
- F - Leguminosae

Mūrvā — 3/44
- L - Marsdenia tenacissima W & A
- F - Asclepiadaceae

Also according to P V. Sharma

Mainṣila — 4/15
- E - Red arsenic

Realger - red arsenic sulphide

Moca rasa - Gum of Semala — 2/8, 2/9, 2/12, 2/38
- E - Gum of Silk Cotten Tree
- L - Ceiba pentandra (Linn) Gaertn
- Syn - Eriodendron anfractuosum D.C.
- F - Bombacaceae

Motī — 1/34, 1/41
Pearl

Maulasirī (Bakula) — 4/27, 4/40, 4/41
- L - Mimusops elengi Linn
- F - Sapotaceae

Rasavata (Rasauta) — 2/29, 3/46
- E - Extract of Indian Berberis
- L - Extractum Berberis

Rāsnā — 1/58, 1/64, 1/86, 3/3, 3/8, 3/15,
- L - Pluchea lanceolata Oliver & Hiern

- F - Compositae 3/20

Rucaka lavaṇa 2/32-33
- E - Black Salt - Sochal Salt
- L - Unaqua sodium chloride

Reḍa kī Jaḍa - Root of Castor plant 4/9, 4/29
- Castor seed plant oil
- L - Ricinus communis Linn
- F - Euphorbiaceae

Reṇukā 1/86
- L - Vitex agnus - castus Linn
- F - Verbenaceae

Reha lavaṇa 2/31
- Salt obtained from saline soil

Lavanga - E - Cloves 3/5, 4/25
- L - Caryophyllus aromaticus Linn
- Eugenia aromatica Kuntze
- Syzygium aromaticum (Linn) Merr. & L.M. Perry
- F - Myrtaceae

Lahasuna (Rasona) - (Laśuna) 1/77, 4/10
- E - Garlic
- L - Allium sativum - Linn
- F - Liliaceae

Lākha - E - Lac or Shell lac 1/84, 1/86, 1/87
- L - Laccifer lacca (Kerr)
- F - Lacciferidae

Lājā (Khīla) 1/18, 4/25
fried paddy grain

Lavalī 1/44
- E - Star gooseberry - Country gooseberry
- L - Cicca acida (Linn) Merrill
- Syn - Phyllanthus distichus Muell. Skells
- F - Euphorbiaceae

Lāla Candana 1/26, 1/29, 1/70,
- E - Red Sanders Wood - Red Sandal Wood 1/88, 2/2, 2/15,
- L - Pterocarpus santalinus Linn. f. 3/45, 4/25

- F - Leguminosae

Lodha - E - Lodh - Symplocos Bark 2/8, 2/23
- L - Symplocos racemosa Roxb
- F - Symplocaceae

Lauha Bhasma 3/32, 4/26, 4/28
(prepared by **Āyurvedic** method)

Vacā (Bacā) (Bāla Vaca) - E - Sweet Flag1/58, 1/84, 4/11
- L - Acorus calamus Linn - F - Araceae

Varuṇa 4/29
- L - Crataeva nurvala Buch-Ham
- F - Capparidaceae

Vāyaviḍanga - E - Bebreng 2/5, 3/3, 3/8,
- Fruits of Embelica ribes 4/26
- L - Embelia ribes Burm
- F - Myrsinaceae

Vidārī kanda - Vidārī root 3/40, 5/5, 5/8
- L - Pueraria tuberosa DC
- F - Leguminosae
- L - Ipomoea digitata Linn
- F - Convolvulaceae

Viḍa Salt 2/31, 2/32-33, 4/42
- Biriyā Sancara Namaka

Śatāvarī 2/21, 5/12
- L - Asparagus recemosus Willd
- Fam - Liliaceae

Śarapunkhā 2/28
- L - Tephrosia purpurea - Linn
- F - Leguminosae

Śāli Cāvala - E - Rice - Paddy 3/41, 3/47
- L - Oryza sativa Linn
- F - Gramineae

Śālaparṇī - (Sarivana) - Śāliparṇī 1/22, 1/57, 1/59, 1/72,
- L - Desmodium gangeticum DC 1/88, 2/3, 2/4, 2/26,
- F - Leguminosae 3/19, 3/20, 4/24

Śilājīta - E - Bitumen - exudate of rocks 1/50
(According to K. R. Srikantha Murthy - Aṣṭāñga Hṛdayam) -
(Gold etc. Contained in mountains , when heated in the sun , exude a lac - like substance soft, smooth and clear).
This is known as **śilājatu.**

Sṛphala - E - Bengal Quince; Bael fruit 1/88
- L - Aegle marmelos Corr
- F - Rutaceae

Sajjīkhāra - E - Natron 2/31, 2/32-33
- Barilla - Impure Carbonate of Soda

Sapheda kanera 5/15
- E - Sweet - scented oleander
- L - Nerium odorum Soland
- F - Apocynaceae

Safeda gunjā - E - Jequirity 5/11, 5/12
- L - Abrus precatorius Linn
- F - Leguminosae

Safeda Jīrā - E - Cumin seed 4/15
- L - Cuminum cyminum Linn
- F - Umbelliferae

Safeda Candana - E - Sandal wood 1/86, 2/15
- L - Santalum album - Linn
- F - Santalaceae

Samhālū - E - Five Leaved chaste Tree 1/58, 1/75
- Indian Privet
- L - Vitex negundo Linn
- F - Verbenaceae

Samudraphena - E - Cuttle Fish bone 3/24
- Os sepiae
- L - Sepia officinalis
- F - Cephalopoda
Class - Mollusca

Sarason kā Tela 3/14
Sarason oil - mustard oil

- Indian Colza
- L - Brassica compestris var. sarson Prain
- F - Cruciferae

Salaī 1/44, 2/18
- L - Boswellia serrata Roxb
- F - Burseraceae

Sahajana (Lāla) 1/58, 3/23, 4/27, 4/29
- E - Horse Radish Tree - Drum Stick Tree
- L - Moringa concanensis Nimmo
- F - Moringaceae
(above bears red flowers, this species is generally found at South Rājpūtānā (Rājasthān) and Sindh province of India)

Sahastradhauta ghṛta 1/30
When the process of washing with water is applied in thousand times on Purānā (old) **ghṛta**. This type of medicinal preparation is called **Sahastra dhauta ghrata.**

Sarpī 2/37
(Clarified butter)

Sahadeī - E - Fleabane 3/31
- L - Vernonia cinerea Less
- F - Compositae

Svarṇa Gairika 3/34
- E - A kind of Red chalk
- Red ochre - according to
Aṣṭāñga Hṛdayam of K. R. Srikantha Murthy

Svarṇa mākṣika 3/28
A kind of mineral substance
Iron pyrites with traces of Copper.

Sāmhara Lavaṇa 2/31
- a kind of salt obtained from the dried water of **Sāmbhar** lake of **Rājasthān** (A desert province of India)

Sārivā (Kālī) 1/88, 2/11

- L - Ichnocarpus fruitescens R. Br
- F - Apocynaceae
- L - Cryptolepis buchanani Roem & Schult
- F - Asclepiadaceae

Sārivā (Safeda) 1/25, 1/88, 3/44
- E - Indian Sarsaparilla
- L - Hemidesmus indicus R. Br
- F - Asclepiadaceae

Sinhikā (Sinhikā Bṛahatī) 1/76
- L - Solanum indicum Linn
- F - Solanaceae

Sindūra (Suddha) 4/15
- E - Red lead - Purified Red lead

Sugandhabālā 2/7, 3/45
- E - Indian Valerian Rhizome
- L - Valeriana wallichii DC
- F - Valerianaceae

Suhāgā 5/17
- E - Borax - Sodium Borate
- Biborate of Soda
- L - Sodii Biboras

Semala ke phūla 5/14
- E - Silk Cotton Tree
- L - Bombax malabaricum DC
- F - Bombacaceae

Sehuṇḍa kā phūla (Vajari) 3/39, 4/18
- E - Milk Hedge - Common Dulkhedge
- L - Euphorbia neriifolia Linn
- F - Euphorbiaceae

Vajari dugdha - milk obtained from the leaves and branches of Euphorbia neriifolia Linn
Milk of Sehunda

Saindhā namaka (Powder) 1/18, 2/31, 2/32-33, 2/36, 3/22, 4/10, 4/35
- E - Powder of rock salt

- E - Chloride of Sodium
(A kind of rock salt found in the Sindhu territary)
- Bay Salt - Sodii chloridum

Soncara Lavaṇa 1/87
- E - Black Salt
- Sochal Salt
- L - Unaqua sodium chloride

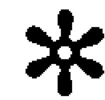
Sonṭha - E - Dry Zingiber - Ginger 1/18, 1/20, 1/21, 1/22, 1/23, 1/24, 1/25, 1/26, 1/48, 1/52, 1/53, 1/58, 1/63, 1/64, 1/68, 1/70, 1/72, 1/73, 1/75, 1/76, 1/87, 2/I, 2/3, 2/6, 2/8, 2/9, 2/13, 2/22, 2/26, 2/27, 2/28, 2/29, 2/30, 2/31, 2/32-33, 2/34, 2/37, 3/3, 3/4, 3/7, 3/8, 3/9, 3/11, 3/15, 3/17, 3/20, 3/44, 4/6, 4/10, 4/11, 4/24, 4/26, 4/34, 4/39
- L - Zingiber officinale Roscoe
- F - Zingiberaceae

Sonāpāṭhā 1/57, 1/59, 1/67, 2/4, 2/12, 2/13, 3/19, 3/20, 3/45, 4/24
- L - Oroxylum indicum Vent
- F - Bignoniaceae

Saunpha 1/63, 1/86, 2/32-33
- E - Fennel Fruit
- L - Foeniculum vulgare Mill
- F - Umbeliferae

Harītakī (Haraḍa) - Harrae 1/31, 1/49, 1/50, 1/51, 1/54, 1/69, 1/72, 1/78, 2/28, 3/3, 3/8, 3/25, 3/29, 3/31, 3/32, 3/35, 4/3, 4/11, 4/12, 4/17, 4/19, 4/24, 4/26, 4/31
- E - Myrobalans - Chebulic Myrobalans
- L - Terminalia chebula Retz
- Terminalia citrina Roxb
- F - Combretaceae

Haldī - E - Turmeric 1/86, 1/87, 2/32-33, 3/4, 3/34, 4/8, 4/15,
- L - Curcuma longa Linn



APPENDIX - II

INDEX OF DISEASES

Notes : Modern names of ancient diseases are not exact equivalents but are "most likely" ones only.
Ref to : Chapter No / verse No (Original text)

A

B

C

Cāturthic jvara (Intermittent fevers like quartan every fourth day)	1/71, 1/72, 1/74

D

Dīpana (which without helping the digestion of undigested food, simply excite the appetite)	1/18, 2/26
Dāha (burning sensation in the body)	1/28, 1/29, 1/30, 1/41, 1/42, 1/44, 1/46, 1/89, 2/2, 2/15
Dāha pratikāra (treatment for burning sensation)	1/32
Dāha Samūha (all types of burning sensations)	1/35
Dāha janita pīḍā (sufferings due to burning sensation)	1/45
Dhanurvāta - Dhanuh stambha (Tetanus)	1/58
Dhūpana (fumigation)	1/84
Dāha (burning)	1/87
Doṣās (Faults)	2/4
Davndaja grahaṇī vikāra (grahani disorder due to ***Vāta*** and **kapha** mixed together)	2/31
Daihika (bodily pain)	3/37
Daivika (pain caused by curses)	3/37
Dṛṣṭi ke roga (Eye diseases)	1/59
Dugdhamṛddham (Lactation)	3/41
Duṣṭam payah (malformation of milk in the breasts)	3/44
Dārūṇaka (head disease)	4/31
Dṛṣṭi (eye sight)	4/39
Danta Roga (Dental diseases)	4/40, 4/41, 4/42

G

Galā (throat)	1/59
Grahaṇī (Intestinal disease - Sprue syndrome)	2/26, 2/28
Grahaṇī disorder (intestinal disorder)	2/26
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Grahaṇyām (Sprue syndrome - grahaṇī disorder associated with **āma**)	2/27
Gulma roga (Abdominal and other internal Tumours - Tumor caused by accumulation of wind)	2/28, 2/30, 2/32, 2/33
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Guda Pīḍā (pain in rectum)	2/29
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Garbhiṇī śūla (pain in pregnant women)	3/48
Gaṇḍamālā (Scrofula - Cervical adenitis - A constitutional tumors and a tuberculous tendency)	4/18
Gandhūsa (mouth gargle)	4/12

H

Hikkā - Hicakī (Hiccough)	1/57, 1/89, 2/25, 4/34
Hṛdaya kī Vedanā (Pain in cardiac region)	1/57
Hṛdaya (Heart)	1/59
Halīmaka (Chlorosis)	1/88
Hṛllāsa (diarrhoeal fevers accompanied by Nausea - desire to vomit)	2/2
Haijā (Cholera - Gestro enteritis)	4/10
Hṛdaya Roga (Heart diseases)	4/14, 4/26
Hṛdaya Śoka (sorrow at heart)	4/36

L

M

N

P

Pittātisāra (Diarrhoea due to aggravation of **pitta**)	2/7
Prameha (Polyuria - Polyuria and Dysuria - Urinary troubles and Diseases of Urethra - urinary disorders characterized by polyuria and turbidity of urine including diabetes mellitus)	2/15, 4/13, 4/26
Purānā Raktātisāra (severe, difficult and chronic bloody diarrhoea)	2/20
Pyāsa (excessive thirst)	2/25
Pācana (medicines which cause the digestion of undigested food, without exciting the appetite)	2/26
Pācaka (stomachic)	2/26
Pravāhikā (dysentery)	2/29
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Phūli or Phūlā (Corneal opacity - Scars in the eyes - White ring opacities)	3/27, 3/28
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Pradara roga (Menstrual diseases - Leucorrhoea - Dysmenorrhea - Menorrhagia - Metrorrhagia and other morbid uterine discharges)	3/46
Pradara roga (Vātika, Paittic, Ślaiṣmika and **Sannipātic**)	3/46
Pradara roga (Menstrual diseases - Leucorrhoea acute and chronic and also mixed with traces of blood)	3/47
Puṣṭikaro (health improving)	4/5
Pāmā (Scabies - The itch - a contagious parasitic skin disease - Scabies accompanied by excessive burning and large pimples or boils : generally appear thickly on the hands and the buttocks)	4/15

Plīhodar (splenomegaly)	4/17
Pitta doṣa (**Pitta** born **Dāhādi** disorders - **Pitta** born disorder causing burning sensation in the body)	4/21
Pariṇāma śūla (Colic during or after digestion)	4/28
Patharī (Calculi - urinary - Calculi Biliary - Calculi Renal)	4/27
Pratiśyāya (Coryza)	4/39

R

Rāja Yakṣmā (Consumption or Phthisis)	1/15
Rucikārakaḥ (which improves taste)	1/55
Rakta srāva (Blood letting)	1/63
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Raktaśūla (Pain of bloody diarrhoeas)	2/14
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Rakta pitta (innate haemorrhage - Purpura - Haemorrhagic diathesis - treatment of bleeding disease - Haemorrhage) (A syndrome caused by disturbances of blood due to aggravation of **pitta**)	3/13
Rataudhī (blind at night - Night blindness - Nyctalopia	3/26
Rajaḥ pravṛtta (produces of the menstrual flow)	3/42

Śukradāḍharthakara (which strengthens the virile power of semen and stabilizes it) 5/12

Śukra (semen) 5/12

Sambhoga (intercourse) 5/17

T

Taruṇa Jvara (fever lasting for a week - Acute fever) 1/19

Tībra Dāha (acute burning sensation) 1/33, 1/43

Tṛṣā (Thirst) 1/37

Tridoṣa jvara (fever caused by all the three **doṣās** viz **Vāta, Pitta** and **kapha)** 1/57

Tandrā (drowsiness) 1/59

Tridoṣās (Vāta, pitta and **Kapha)** 1/60

Tṛtīyaka Jvara (Intermittent fever like tertian alternate day - Tertain fever) 1/70

Tībra vāta jvara (High fever due to aggravation of **vāta**) 1/77

Tṛṣā (Thirst) 2/15

Tātkālika vedanā (acute pain) 3/45

U

Unmāda due to yakṣās and rākṣās (insanity caused by evil spirits) 1/86

Udara Roga (abdominal disease - alimentary canal disorders - Enlargement of the abdomen - Abdominal Dropsy) 2/19, 2/35

Ūrusthambha (stiffness of lower limbs - stiffness of the leg - paraplegia) 4/24

V

Vātādidoṣa (Faults due to derangement of **vāta**) 1/17

Vātānulomako (which helps **vāyu** to pass through its natural course) 1/18

Vāta jvara (Fever due to aggravation of **Vāta**) 1/21, 1/23

Vāta pitta jvara (Fever excited by **Vāta** and **Pitta**) 1/24

Vamana (Vomiting - Neusea - desire to vomit) 1/28, 1/29, 1/57, 2/2, 2/3, 2/25, 3/30

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Vāta pittaja (Mild toxic fevers - fever due to aggravation of **Vāta** and **Pitta**) 1/90

Vāta kaphaja (Mild toxic fevers - fever due to aggravation of **Vāta** and **kapha**) 1/90

Vami (Vomiting) 2/24, 3/10, 3/18

Vātaja grahaṇī vikāra (grahani disorder due to **Vāta**) 2/31

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